Ex libris

SIX LEARNED and godly Sermons:

Preached

Some of them before the Kings Maieſtie, ſome before Qeene *Elizabeth.*

By

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To the Reader.

I Haue preſumed to offer vnto the eye of the world, Sermons preached in the eare of the Court, without his leaue I confeſſe, whoſe labours they were; but not without hope of thankes from thee and pardon from him. The copies, which were ſome of them commaunded, ſome of them entreated from him, are a warrant vnto me, that the Court which heard them, will be willing to read them: neither doe I ſee how I wrong him, when

when I publiſh no more, then was Publici Iuris, *as ſoone as it was vttered: I am ſure I haue ſatisfied the deſires of many, and thoſe of better iudgement then my ſelfe, who in my hearing haue wiſhed the publiſhing of them, and thought them worthy of longer life, then to fade with the houre to the which they were dedicated. If thou profit by them, thanke God for him, and as for me, I ſhall thinke my paines rewarded, if according to thy acquaintance and credit with him, thou wilt aſſure him, that this which is done, is done*

By a true louer of his gifts
and thy good.

The dutie of a King, preached before the Kings Maieſtie in two Sermons: the former at Hampton Court the 9. of Auguſt; the later, at Wilton, neere Salisburie, the 30. of Auguſt, in his ordinarie attendance for that moneth.

Michah. 6. 8.

He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee; ſurely to doe iuſtly, and to loue mercie, and to humble thy ſelfe to walke with thy God.

THis office of an Embaſſadour from the prince of princes, to the which for ſome yeares I haue ben employed in this Court, vnder the religious reigne of the peere-

leſſe Queene of the world, my many waies moſt gratious ladie and miſtris: and to the which I am now againe called in this change (as I may well ſay) without change; a change of the perſon, but not of the bloud royall; a change of the Gouernour, but not of the Religion and gouernment of the land: as it hath no libertie to goe either beyond or againſt, or beſide the commiſsion of him whoſe embaſſage it is; ſo is it the more worthie of audience, becauſe when other princes by their embaſſadours doe chiefely, if not onely, ſeeke their owne good, treat of peace but for an aduantage to warre, and many times (as one noteth) *Vix exiccata papiro incipiunt contra venire*, Deuiſe occaſions of quarrell, before the written articles of agreement be throughly drie: *Hec legatio qua pro Chriſto fungimur* : this, in the which it pleaſeth God to vſe our miniſterie, doth wholly intend the good of thoſe princes to whom we are ſent, and hath an

2.Cor.5.20.

end

d to make them not only *good Christi-*
ans (which yet is and ought to be more
nto them than all the kingdomes of
he world) but *good kings* alſo, as by the
which they are rightly taught, to haue
manus ad clauū, oculos ad aſtra, their hands
t the ſterne, and their eyes in heauen;
ea ſo to guide the helme of their ciuile
gouernement, as they are guided and
directed by the rule of heauen. For how-
euer the polititians of this world doe
not ſpare to make a diuiſion, yea a di-
uorce betweene theſe duties; as if they
who are to take lawes for the ſaluation
of their ſoules, were to be lawes vnto
themſelues for the gouerment of their
people; and thereby flatter princes, that
they owe no ſeruice vnto God, but with-
in his ſanctuarie, as being gods them-
ſelues in the other parts of their terri-
tories: yet doth the Prophet in this place
teach them a farre other leſſon, who
pleading *the Lords quarel with the moun-* Mich. 6. 2.
taines & mighty foundations of the earth,

that is, the rulers and princes of the peo-
Vers. 10. ple, for the *Treasures of wickednesse in*
11. *their houses*, and the *Ballances of deceit* in their hands: and hauing touched their hearts with such a remorse and conscience of their euill wayes, that they were carefull to pacifie *the Lord with burnt of-*
6 *ferings, to please him with thousands of*
7 *rammes, or with ten thousand riuers of oyle*; yea, *to giue their first borne for their transgression, and the fruit of their body for the sinne of ther soule*, as we see in the words next before: in this verse concludeth, that neither *Sacrifices* are acceptable where the dueties of *Iustice* and *Mercie* are neglected; neither yet the dueties of *Iustice* and *Mercy* truely performed but when *Men humble themselues to walke with their God*. There is no true wisdome but frō aboue, *he hath shewed*;
2. Cor to the very gods of the earth, yet as to men that shall die, *He hath shewed vnto thee ô man*; not that it is in thee to make things good or euill, as if nothing were

good

good but in opinion, but what is good in it ſelfe, *He hath ſhewed vnto thee, ô man, what is good:* and becauſe in thy corrupt nature, thou loueſt not that which is to be beloued for it ſelfe, *good*, vnleſſe it be commanded and made thy dutie, *He hath ſhewed vnto thee, ô man, what is good, and what the Lord requireth of thee*; not that thou oweſt him no more than the ſeruice of ſome certaine daies in the weeke, or at the moſt, than theſe religious offices which are concluded within the wals of his ſanctuarie, as if in ciuile affaires thou wert left to be a law vnto thy ſelfe, or at the leaſt to laws of thine owne making; but *the good which he hath ſhewed*, & the dutie which *as the Lord he hath required*, ſtretcheth ſo farre as to that life of ciuile ſocietie *to doe iuſtly*; not in any ſuch extremitie, as *to turne Iudgement into Wormewood. Amos.* 5.7. but withall *to loue Mercie*, and ſo to haue both thy *Iuſtice* and thy *Mercie* ſeaſoned with true religion and

vnfained holineſſe, that being rooted in *Humilitie*, thou mayeſt ſpring and grow vp in that fruit of ſanctification, *to walke with thy God*: for thy inſtruction *he hath ſhewed* in the frailetie of thy condition, *to thee ô man; what is good* for thy election: and *what the Lord requireth of thee*, by way of commaunding thy affection: namely, *To do Iuſtly*, as being to liue in a ſocietie, *To loue Mercie*, as being to liue in a ſocietie of men, *To humble thy ſelfe to walke with thy God*, as being to liue in a ſocietie of Chriſtian men, which are called to the ſeruice of the liuing God.

And firſt for inſtruction, whether may we go, but to the fountaine of wiſdome; I ſay not for thoſe high myſteries of his ſpirituall worſhip only, cõcerning which we may read euen in the booke of nature, that he who hath made all things of nothing, is to bee worſhipped for his power; hath made all that he hath made *good*, & for our good, is to be worſhipped with loue; hath made and diſpoſed all

2. Cor

things

things in ſuch wiſedome, as that no one thing can be better or ſo well deuiſed, is to be worſhipped after his own maner: but euen for thoſe other parts of our dutie, our liuing *ſoberly* and *iuſtly* in this preſent world, for that *word* whereby he hath reuealed vnto the world his *will*: and which is & ought to be no leſſe the *law of lawes*, and the *rule of rules*, than he himſelfe the *Lord of lords*, and the *King of kings*: though it principally intend the high and ſupernaturall myſteries of that ſauing health, which the reaſon of the naturall man cannot conceiue or attaine vnto: yet is it *giuen*, as the Apoſtle ſpeaketh, *by inſpiration of God*, not onely *to teach* truth, and *to improoue* falſhood, for matters of faith; but alſo *to correct* wickednesſe, and *to inſtruct* in righteouſneſſe for matters of life, *that the man of God may be abſolute, being made perfect vnto all good works. 2. Tim.* 3. 16. and 17. Indeed the rule, as of naturall agents, ſo of reaſonable creatures,

is in this all one, that they are to take lawes for their actions and doing, from that power in whom they *liue and moue,* Act.17.28. *and haue their being,* that since *all things were created by him and for him, and consist in him. Coloss.*1.16: all things be referred to him who *worketh all things according to his will,* or rather as the Apostle speaketh κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, according to the law and *counsell of his will. Eph.* 1.11. And therefore as we see in naturall agents (whether they be to beare rule, as the Sun and Moone which are placed in the firmament, or to be ruled, as the elements and parts of this lower world) that they worke as if they knew what they worked, and in their seuerall courses performe his will, as if they were acquainted with his will; and further, that in a relation which they 2.Co haue one to another, as sociable parts of the whole bodie of the world, they carrie themselues, as if they were bound to serue one anothers good, and all to pre-

preferre the good of the whole, before whatsoeuer their owne particular; insomuch, as things heauie by nature, will sometime of their owne accord mount vpward, and forsake the centre of the earth, which to them is most naturall; as if they heard the voice of God commaunding them to let goe their priuat good, to relieue the distresse of nature in common: so doth it much more concerne those his creatures, whom he hath made in a manner partakers of the diuine nature, and endued with reasonable soules, to vnderstand both his will and the reason of his will, that they *hearken to his voice*, that his word be a law, Hebr. 3. 15.
and his will a bridle to their wils, not onely in their priuat duties, but much more in those publick offices which are for the common good of ciuile societie. For when they who haue most, either of wisdome or authoritie, haue *no more than they haue receiued*. 1. *Cor*. 4. 7. and receiued as *Talents vpon an account*.

Mat.

*Mat.*25.19. an account to him *who accepteth not the persons of princes. Iob.* 34.19. but *will rent their kingdome, who deuide his seruice.* 1.*King.* 11,12. As on the other side, he will *honour them that honor him.* 1. *Sam.* 2. 30: What are the highest places, but obligations of the greatest duties? which the very *gods of the earth* owe to him, *who iudgeth among the gods. Psal.* 82. 1? What prerogatiue hath the *Cedar* aboue the *thistle*, he that *sitteth vpon the throne*, aboue him that Exod.11.5. *grindeth at the mill*; but a greater necessitie doe depend vpon God, both for aduice in wisedome, & assistance in power to so high a calling? The very power of man is weakenesse in comparison of his power, who hath *chosen the weake things of the world to cõfound the mighty.* The wisedome of the world is foolishnesse in comparison of his wisedome, who hath *chosen the foolish things of the world to confound the wise.* 1.*Cor.* 1.27: And therefore when it cannot be denied

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which

which we read *Prou.*8.15. that *by mee kings raigne*, which prooueth no power to be abſolute; and *by me the Iudges of the earth decree Iuſtice*, which prooueth all lawes to be deriued from his: how can it but be a concluſion without exception, which the Prophet hath, *Hier.* 9.23, *Let not the wiſe man glory in his wiſdom, nor the mightie man in his power, but let him that glorieth, glory in this, that he vnderſtandeth and knoweth me?* For the wiſdome of man, to ſpeak the beſt of it, is but *Docta ignorantia*, a learned kind of ignorance, which yet being brideled and guided by the ſpirit of God, may be wrought, as one noteth, to ſpeake like the *Aſſe of Balaam*, to good purpoſe. Yea that power which the Poets giue to humaine wiſedome in the fable of *Amphion*, that it drew rude and ignorant men to ciuile ſocietie, as it were ſtones and trees to the building of *Thebes*; is onely true of that heauenly wiſedome, which is indeed able euen *of ſtones to rayſe*

ſonnes

Mat.3.9. Dan.2.34. ſonnes vnto *Abraham*, and not onely *to plant kingdomes*, and eſtabliſh commonweales; but alſo to blow downe as it

Ioſh.6.20. were with *Trumpets the walles of Hierícho*; whatſoeuer pollicie ſhall any way be aduanced againſt the ſocieties which are of God. And this in effect, doe they confeſſe euen againſt themſelues; who are recorded by their wiſedome to haue bene the firſt founders of States, and the firſt inuentours of lawes among the heathen; in that they fained themſelues to haue receiued their lawes from ſome one or other of their falſe Gods; as *Zoroaſter*, who gaue lawes to the *Perſians* from *Horomaſis*; *Zamolxis* who gaue lawes to the *Scithians* from *Veſta*; *Triſmegiſtus* who gaue lawes to the *Egiptians* from *Mercurie*; *Charondas* who gaue lawes to the *Carthaginians* from

2.Co *Saturne*; *Minos* who gaue lawes to them of *Creet*, from *Iupiter*; *Licurgus* who gaue lawes to the *Lacedemonians* from *Apollo*; *Draco* and *Solon* who gaue

lawes

lawes to the *Athenians* from *Minerua*; *Numa Pompilius* who gaue lawes to the *Romanes*, from *Ægeria*: as if euen with them law were no law, vnleſſe it had a foundation in religion, and an authority from God. Although in this, as in moſt of their inuentions, what are they but the ſchollers of *Moyſes?* of whom wee haue good euidence that hee receiued that *Law*, which is the ground of all lawes, from God himſelfe, and from whom there are auncient writers who charge all others to haue borowed what ſoeuer they haue either *Good* in their *Lawes*, or *True* in their *Philoſophie*; inſomuch as they call *Plato* the *Moſes of Athens*; and *Baſil* taxeth the deuill *as a theefe of the truth in that he had decked his crowes with her feathers*: yea, *Saint Auguſtine* thinketh it moſt meete that we take from them as from vniuſt poſſeſſors whatſoeuer *Truth* they any way *withhold*, as the Apoſtle ſpeaketh, *in vnrighteouſneſſe*; and not onely aſcribe all Rom. 1. 18.

all truth to the true author thereof, God himſelfe; but alſo becauſe, *Primus diſcendi ardor eſt nobilitas magiſtri*; the beſt ſpurre to learning, is the worth of the maſter, thinke nothing ſo well taught, as that which *he hath ſhewed. Therather*, becauſe he hath vouchſafed to *ſhew it vnto thee ô man*: for what is man? or the ſonne of man? that when it were happineſſe inough for him, to find truth euen with ſeeking; truth it ſelfe ſhould ſeeke him and be *found of them that ſeeke her not. Eſ.* 65. 1. that the Creator ſhould woo the creature with the word of life, and by his miniſterie *trauaile* as it were *in Birth vntill* the truth of *Chriſt be formed in him*: that the worke of *recreation* or *regeneration* ſhould bee of greater power than the worke of *creation*, and it more vnto him to make a man righteous, than to make a man. Yet ſuch is and hath bene the riches of his loue, that when man by nature doth digge for knowledge *in profundo*

Gala 4.19.

2.Co

fundo ſine fundo, in a bottomleſſe bottome; accuſe nature with *Theophraſtus* for giuing *Vitam breuem artem longam*, a ſhort life in a long way to learning; and in the end attaine to no other perfection than that of *Negatiues*, rather to know what the truth is not, than what it is; he hath at *ſundry times and* Hebr. 1. 1. *in diuers manners* deliuered to the world that *affirmatiue truth*, which is onely able to ſaue the ſoule, onely able to content and ſatisfie the mind of man. Wherin whether by *man* we vnderſtād *magiſtrate*, as the circumſtances of the place doe plainely implie, and the ſcriptures elſewhere ſpeake, as *Geneſ.* 26. 7. where by the *men of Gerar* which examined *Iſaac* concerning his wife, are meant ſuch men, as had publicke authoritie to examine cauſes; and *Geneſ.* 43. 11. where the ſonnes of *Iacob* are willed to *bring the man of Ægipt* (indeed *Ioſeph* the rulet of *Ægipt*) *a preſent*; by occaſion of which and the like

places

places the learned gather *Iob*, who is called a *man of Hus*, to haue been a man of great authoritie in the land of *Hus*: or, whether we vnderstand it naturally of the frailtie of man his condition; it yeeldeth both wayes doctrine of good vse. First, that they whose promotion commeth *neither from the East nor from the West, nor from the South, but from God. Psal.* 73. 6. knowing their *power to be of God. Rom.* 13. 1. and their *iudgements to be God his iudgements. Deut.* 1. 17. and therefore, that they *who resist them*, not onely by a consequence *resist the ordinance of God. Rom.* 13. 2. but God in them, as he told *Samuel*: *Non te reiecerunt sed me, They haue not reiected thee, but me.* 1. *Sam.* 8. 7. make the *feare of the Lord the beginning of their wisedome. Psal.* 111. 10. the *statutes of God their studie, and his commandements their counsellors. Ps.* 119. 24. that *Kings* aboue others *be wise, and the Iudges of the earth learned. Psal.* 2. 10. that with *Dauid* they

preferre

preferre a day in God his Court before thouſands elſewhere. *Pſal.* 84. 10; with *Moſes eſteeme the rebuke of Chriſt greater riches than the treaſures of Ægipt,* *Heb.* 11.25; and with that good emperor *Theodoſius* account it more honour to be *Membrum eccleſiæ,* than *Caput imperij,* a ſeruant of God, than lord of the world; yea, that if they liue in ſo corrupt times, as that it may ſeeme *an euill thing to ſerue the Lord,* they put on that reſolution of *Ioſhua, Let others take their wages, but I & my houſe will ſerue the Lord.* Ioſh. 24. 15. Secondly, that when they know themſelues, though to be *gods* among men, yet to be *gods, that ſhall die like men.* *Pſal.* 82. 7; that in their purple they cloth but duſt and aſhes; in their delicat fare, they feed but wormes; and in their greateſt greatneſſe are but *virtus in infirmitate,* power in weakeneſſe, the weake inſtruments of God his power: they preſume not of themſelues, as of themſelues, to vſe authoritie: as if it were

their owne, to boast with *her*, *Esa.* 47. 8; for the time present, *I am and none else*: and for the time to come, *I shall be for euer*: but rather be still wakened with that watchword of *Philip*, *Remember thy selfe to be a man*: and a man so much the more weake, by how much the more exalted, if the spirit of grace be not doubled vpon thee: and that euen when thou giuest iudgement vpon others, iudgement doth wait at the dore for thee. Which though it be a matter of great difficultie for the *Monarchs* of the world when they haue, as *Daniel* describeth them, *heads of gold, armes and breasts of siluer, bellie and thighes of brasse, and legs of yron*, still to be thinking on their *feet of earth*, yet are they indeed greater than themselues, when they forget their own greatnesse. Neither is there any praise of a prince beyond that which *Plinie* giueth *Traian*, *Vnum ille se ex nobis & hoc magis excellit atque eminet quod vnū ex nobis putat, nec minus hominem se*

Dan. 2. 32.

Plinius in Paneg.

quam

quam hominibus præesse meminit: hee esteemeth himselfe but as one of vs, and in this is he the more excellent and glorious, that he esteemeth himselfe as one of vs, and doth no lesse remember himselfe to be a man, than to haue power and authoritie ouer men. Now as we cannot but relie and depend vpon him, when we see *Truth* to be the teacher, *he hath shewed*, and frailetie the scholler, *vnto thee, ô man*: so must it needs be a greater motiue, when wee farther see truth it selfe, to teach frailetie it selfe, what is good in it selfe, *He hath shewed vnto thee, ô man, what is good*: for when nothing but *true* can satisfie the vnderstanding, nothing but *good* the will of the soule; how can wee but bee carried with probabilities for truths, to good in shew, for good indeed, if we haue not an infallible rule of truth, to lead vs vnto that which is truly good? The wisdome of man hath spent both her time and her selfe in the search of this point, to

know by diſcourſe the nature of good in humane actions: and finding all, both men and nations, to be carried with a naturall deſire of good, but yet in ſuch varietie, as that it hath almoſt been true, ſo many men, ſo many opinions of good; ſo many nations, ſo many lawes of goodneſſe: they haue in effect concluded as *Ariſtotle* obſerueth, *Res honeſtas & iuſtas lege potius quam natura conſtare*, that things are honeſt and iuſt, rather as they are made by law, than as they are by nature. In which concluſion notwithſtanding they more proue their owne ignorance, than the truth of that which they affirme; and as *Tully* noteth of the Philoſopher *Dicæarchus*, *Quia difficilis erat animæ quid aut qualis eſſet explicatio, nihil eſſe dixit*, that becauſe it was hard to him to conceiue what the nature or properties of the ſoule were, therefore he affirmed the ſoule *to be nothing*: ſo doth their *Quæſtio an ſit* grow out of their ignorance, *Quid ſit natura boni*:

Eth.1.ca.30.

Tuſc.1.

boni: they doubt whether there be any nature of good, becauſe they know not what it is. Indeed, as the many queſtions of religion made it (as one obſerued of the diſputing age wherein he liued) *rem ingeniòſam eſſe Chriſtianum*, a matter of great wit to be a *Chriſtian*; ſo the many circumſtances in the actions of good and euill, doe make it a matter of great wiſdome to be a *good Chriſtian*, yet doth not the varietie of circumſtances in the actions implie an vncertaintie or vnconſtancie in the nature of goodnes; but rather the nature of goodneſſe requireth ſuch a cõformitie of euery action in euery circumſtance to that which is good in it ſelfe: as that there is a terrible woe denounced againſt them who *make good euill, and euill good. Eſ.* 5.20. which, as it taketh all power from princes, to make their *will reaſon*, and their *pleaſure right*; ſo doth it leaue no libertie either to prince or people, to excuſe euill by the multitude, as if it were well done which

is done commonly; or to defend euill by the example of euill doers, as if it were lawfully done, which is done by authoritie; or to iuſtifie euill by the cuſtome of euill doing, as if there were no exception againſt it, when there is preſcription of time for it. For euen they, who had not the true knowledge of the liuing God, had yet this perſuaſion of the nature of good, *Si Deos homines que celare poſſent, nihil iniuſte, nihil auare, nihil libidinioſe, eſſe faciendũ*, that though there were no feare either of God or of man, yet there was nothing vniuſtly, nothing couetouſly, nothing wickedly to be committed. Which is the true meaning of the Apoſtle, *Rom.* 2.14, where he ſpeaketh of the *Gentiles* that *they are a law vnto themſelues*; not that things are good or euill as they make them, but that they haue the *effect of his law written in their hearts* and conſciences; when they cannot but yeeld their aſſent, without queſtion, to thoſe principles of

good,

good, that *good is to be loued*, that the *greater good is to be preferred before the lesser*, that we are to *doe as we would be done vnto*, and such like. Which in as much as they haue not bene reuealed to them by such extraordinarie meanes as to the people of God, therefore haue they bene reputed the makers of those lawes, which are indeed God his lawes, and they but onely the finders out of them, or rather of the will of God in them. And surely if there were no more but these principles of good, deliuered in a generalitie vnto man in that other booke of God, the *law of nature*; it were inough to prooue, that there is a constant nature of good, not in opinion, but in truth, not as it is made by law, but as it is indeed. And therefore *Saint Augustine* in his third booke & fourteenth chapter, *De doctrina Christiana*, taxing some whom hee calleth *Dormitantes*, halfe waking men, as neither altogether asleepe in ignorance, nor throughly

awaked to see so much of the truth as they might, for thinking nothing iust in it selfe but according to the custome of euery nation, vseth but that one rule, *Doe as thou wouldest be done vnto*, to refute them: which, saith he, *Cum refertur ad dilectionem Dei omnia flagitia moriuntur; cum ad dilectionem proximi, omnia facinora:* referre it to the loue of God, and it extinguisheth all crimes, to the loue of thy neighbour, and it banisheth all wrongs out of the world. But that which the booke of nature teacheth confusedly, and but in a generalitie, and therefore is compared by an auntient Ioriter, to the *dawning of the day*, neither so darke as night, nor so cleere as day; neither hiding all, nor reuealing all the nature of good vnto vs, inough as the Apostle gathereth, *to accuse the* conscience, but not inough to reforme the will: is made as cleere as the noone day, by that Sonne *of righteousnesse*, whose *law is perfect concerning the soule:* whose

Rom.2.15.

Malach.4.2.

Statutes

Statutes are right and reioyce the heart; whose *commaundement is sure, and giueth light to the eyes*; whose *iudgements are true and righteous altogether. Psal.* 19.6,7,8,9; yea, for the certaine knowledge of that which is truly good, as it is said *Iudg.* 8. 2. that the *gleaning of the grapes of Ephraim is better than the vintage of Abiezer*; so may there better rules for all kind of persons in all kinds of dutie be gleaned out of the booke of God, than all the huge volumes of man his wisedome can affoord; especially whē it hath a propertie, which no other booke can challenge, that *Quicquid docetur veritas, quicquid præcipitur bonitas, quicquid promittitur, fœlicitas est*, as *Hugo* speaketh: Whatsoeuer is taught, is truth? Whatsoeuer is commaunded, is goodnesse? Whatsoeuer is promised, is perfect happinesse.

Yet such is the corruption of our nature, that hauing so true an instruction in so fraile a condition, too good without

out exception; we muſt be farther vrged and quickened therunto, with the power and authoritie of a *law*, as to a thing
X X which *the Lord requireth of vs*. For though vertue haue no reward better, vice no puniſhment greater, than it ſelfe; and therefore we ſhould not need to be forced, either to affect the one, or to flie the other: yet becauſe it commonly falleth out, that for the one we praiſe *good*, but ſeeke the *reward*; and for the other, we miſlike *euill*, but more for the *puniſh-*
X X *ment* than for the *Sinne*, is he driuen, as to *ſhew vs what is good*, ſo to *ſet before vs life and death, bleſſing and curſing*, *Deut.* 30.29; that he may bind vs, as it were, with the chaines of *hope* and *feare*, of *reward* and *puniſhment*, to a more earneſt zeale of that which is good; when we know, that as *the Lord he requireth it at our hands*. And hereof it is not onely that he gaue the law which *gendereth vnto bondage*, *Gal.* 4.24, in that full power of, *I am the Lord thy God*. *Exod.* 20.2;

but

but alſo that he maketh that of *grace*, whereby we are free from the curſe of the law, *Faith*; the *very law of faith*, *Rom.*3.27, and bindeth vs to that which is the *fulfilling of the law*, *Loue*; than the which, nothing ſhould be more voluntarie, vnder the name of *a new commaundement*. *Ioh.* 13. 34: as if our rebellious nature could not bee either reſtrained from euill but with the bridle, or encouraged to good but with the ſpurre of a law. For howſoeuer it be true which the Apoſtle hath 1. *Tim.* 1. 9, that *Iuſto non eſt poſita lex*, the law is not giuen to a righteous man, either *ad condemnationem*, to condemne him who is free, as ſome interpret, or *ad coactionem*, to conſtraine him who is willing to obay, as others vnderſtand it: yet is there no man ſo free from ſin, as that he is not thereby made euen *the ſeruant of righteouſneſſe*, *Rom.* 6. 18; neither is there any man ſo willing to obey, as that he hath not *in himſelfe a law rebelling againſt the* Rom.13.8.

law

law of his mind, and leading him captiue into the law of ſinne. Rom.7.23; yea, *liberum Arbitrium*, as *Tho. Aquinas* well noteth vpon the ſixt to the *Romanes*, *eſt ſemper ſeruum aut peccati aut gratiæ*, the free will of man is euer a ſeruant either of *ſinne* or of *grace* : a ſeruant of *ſinne*, and ſo vnder the curſe of the *law*; a ſeruant of *grace*, and ſo vnder the *obedience of the Goſpell*; I ſay vnder the *obedience of the Goſpell*, becauſe though it be *life*, and that, *euerlaſting, to know God, and whom he ſent, Ieſus Chriſt. Iohn.17.3*; yet we know no more than we beleeue, and we beleeue no more than we obey, yea, the couenant of grace, *Circumciſion is profitable*, as the Apoſtle ſpeaketh, *if we doe the law. Rom. 2.25*; and the *Goſpell*, which in *Chriſt* taketh away the curſe of the *law*, and ſo the *ſtrength of ſinne* (as the *Law* is called *1. Cor.15.56*) is ſo farre from taking away the dutie of the *law*, as that it addeth to our *obedience*, is as ſeuere againſt the *affections*, as the law againſt

againſt the *actions* of euill, maketh it *theft to couet thy neighbours goods*, and *Murther to be angrie with thy brother*, and *Adulterie to looke vpon a woman to luſt after her. Matth.* 5, and *treaſon to curſe the king, though it be but in thy thought. Eccleſ.* 10.20; reſtraineth not only from *euill*, but from *all apparance of euill. Theſ.* 5.22; condemneth not onely the *cartropes of ſinne*, but the *cords of vanitie. Eſay.* 3.18; taketh a ſtrict account *Matth.* 12.36, *of euery*, not onely wicked but *idle*, not onely deed but *word*, I may well adde *thought* alſo: which as it waſheth away, and purgeth vs of that ſlander which the church of *Rome* hath caſt vpon our profeſsion of the *Goſpell*, as if by our doctrine of *faith*, which doth onely *iuſtifie*, we did let looſe the reines of obedience, and bring in a libertie or rather looſeneſſe of life, vnworthie the Goſpell; when in truth wee require as much, if not more, obedience than they, (though we require it, rather as a matter

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of dutie than of merit, and thereby denie them to haue faith with vs, who can ſpeake as though they hated vice, and yet liue as though they hated vertue:) ſo doth it iuſtly condemne that idle and profunctorie hearing of ſermons, which too many make the whole both dutie & fruit of their religion, as if they ought nothing but their eares vnto the Lord: whereas he who ſpeaketh by the eare to the heart, ſpeaketh to the eare but for the heart; and that we may both heare with reuerence, and beleeue vnto obedience, requireth a kind of *circumciſion* Deut.10.16. both of the eare and of *the heart*, yea he denounceth them to be of *vncircumciſed eares and vncircumciſed hearts*, who by not obeying the word, *reſiſt the holy ghoſt*, *Act.7.51*: Which being ſo, that in matters of ſuch moment, *to neglect*, is, *to contemne*, and *not to obey the word*, is, *to reſiſt the holy ghoſt*, What ſhall we ſay of the mightie men of the earth, who thinke they doe God a fauor when they

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tread

tread in his Courts, and a grace to his embaſſadours, when they lend their eares to an houres audience; but can no way yeeld, that the ſcepter of his kingdome, *the Word*, ſhould haue a power to command their hearts? And hereof it is, that the Word eſpecially in the courts of princes, hath in a manner loſt the authoritie of the Word, is become rather an inſtructer than a correcter, a diſputer than a commaunder; and thereby hath a power in ſome ſort to make the good better, but hardly any power to make the euill good. For howſoeuer we may haue audience, if we come as ſuiters, and by way of entreatie, *beſeech, that you will be reconciled vnto God*, 2. *Cor.* 3. 20; yet if we come in the ſtile of *a commander*, 1. *Theſſ.* 4. 11; or *with a rod* for the aduauncement of that kingdome, *which is not in word but in power*, 1. *Cor.* 4. 21, what doe wee but beat the aire? where ſhall we find either eares patient of reproofe, or hearts that will yeeld to haue

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their ſtonie hardneſſe broken with the
Hier. 23. 29. *Hammer of the word*, and their inordinat
Ephe. 6. 17. luſts ſlaine with the *ſword of the ſpirit*,
which yet (if they will profit by it) is to
*enter to the deuiding aſunder of the ſoule
and of the ſpirit, and to the diſcerning of
the thoughts and the entents of the heart.*
Heb. 4. 12; and euen to *captiue euery
thought to the obedience of Chriſt.* 1. *Cor.*
10. 5. In which reſpect, that no heart
ſhould bee ſo prowd, as to breake the
bands, and to caſt away the cords of this
obedience, he that requireth it as our
dutie, & only requireth it for our good,
doth alſo require it in the fulneſſe of
power, in as much as he *requireth it as
the Lord*: for though he be moſt readie
both to preuent and aſsiſt vs with his
grace, to touch and *enlarge our hearts*
with his ſpirit, that we may euen *run the
way of his comandements. Pſal.* 119. 32;
and ſay with S. *Auguſtine*, *Da quod iubes,
& iube quod vis*: grant what thou com-
maundeſt, and commaund what thou
wilt;

wilt; yet leaſt in our frailetie we ſhould run the riot of our corrupt nature, doth he *ſtop our way*, as the Prophet ſpeaketh, with *thornes, and hedge vs in from the beaten pathes of wickedneſſe, Hoſ. 2. 6*; that we may know him to be no leſſe the Lord of power thā the God of grace, and aſſure our ſelues, that when he cannot perſuade obedience with the golden ſcepter of his grace, he will proceed against diſobedience with the *yron Scepter* of his wrath, and *cruſh them in pieces euen like potters veſſels*, though they be neuer ſo mightie, that *band themſelues againſt him and his Chriſt. Pſal. 2. 2*: for whom hath he lifted ſo farre aboue others, as that he hath not left them below himſelfe? How may the mightie thinke to breake through his lawes, as it were through the web of a ſpider, who *bindeth kings with chaines, and nobles with linkes of yron? Pſal. 149. 8.* How can there be any counſaile againſt the Lord? when no counſaile can ſteale a thought

from his knowledge, what can all the monarchs of the world promiſe vnto themſelues in thoſe things wherein they are moſt mightie? when he holdeth the ſucceſſe and euent of all things in his owne power, as his owne prerogatiue, that will they, nill they, they muſt depend vpon him; how may any wickedneſſe, though armed with authoritie, hope for a protection from his law, or imagine that the mountaines may couer it from his wrath, when there is no flying from his power, no peruerting of his law, no appeale from his iudgement? How much the more neceſſarie is it for all without exception, to enter into the heart of this meditation, and in the frailtie of their condition, to acknowledge not only that it is true wiſdome to know the *Good which he hath ſhewed*, but alſo that it is perfect libertie to yeeld the obedience, which *as the Lord he hath required*; that kings caſt their crowns at his feet, & nobles ſeek their honor in his ſeruice

nice, in as much as *Deo ſeruire eſt regnare*, it is a very kingdome to ſerue the Lord: yea a kingdome that will deliuer them and ſet thē free from the tyrannie of their own affectiōs, which otherwiſe will rule and ouerrule both them and their kingdoms, if they be not ſubdued by & to the kingdome of Chriſt; ſo ſhall nobles be more noble than they were borne, in as much as they ſhall be partakers of a new birth in Chriſt; and kings, greater kings than by their kingdomes, in as much as they ſhal be kings euen ouer themſelues.

NOw that none, no not the *mountains and mightie foundations of the earth*, that is, the rulers and princes of the people, ſhould flatter themſelues, that they haue done all that is required, when they haue offered him a rich ſacrifice, *thouſands of rams, or tenne thouſand riuers of oyle*, as it were a ranſome for their crueltie and oppreſsion otherwiſe; which is truly called *the ſacrifice of fools*,

This which followeth, (with a brief repetitiō of that which goeth before) was preached at Wilton.

for they know not that they doe euill. Eccleſ. 4.17. hee ſpecifieth the *good which he hath ſhewed*, and the dutie which as *the Lord he hath required* to reach vnto all the parts of a mans life, and chiefely to conſiſt in that life of ciuile ſocietie, *To doe iuſtly*, not in any ſuch extremitie, as to Amos. 5.7. *turne iuſtice into wormewood*, but withall *to loue Mercie*, and ſo to haue both their *Iuſtice* and their *Mercie* ſeaſoned with true religion and vnfained holineſſe, as that they *humble themſelues to walk with their God* Which words implie a comparison betweene *ſacrifices*, which they knew to be their dutie toward God, and *Iuſtice* and *Mercie*, which they imagined to be but their duties towards men: not like that *Matth.* 23.23, of the *leſſer and greater things of the law*, of which the reſolution is, *theſe things ye ought to haue done, and not to haue left the other vndone*; but as of things which ought both to be done; and of the which there is indeed neither done, if they be not both

done,

done, and that according as *the Lord hath required:* for as the iuſtice of *Ariſtides* is not vertue, but ſinne, if without *Faith*, becauſe *whatſoeuer is not of faith, is ſinne*, *Rom.* 14. 22: ſo the *ſacrifice of Cain*, is not holineſſe, but *hypocriſie*, if without the loue of his brother, becauſe *if any man ſay I loue God, and hate his brother, he is a lyar*, 1. *Ioh.* 4. 20: and therefore as a morall or ciuile honeſtie is not acceptable vnto ſaluation, vnleſſe it be ſanctified with the true worſhip of the liuing God, ſo can they no way be ſaid to worſhip the liuing God in truth, whoſe holineſſe is not expreſſed euen in their morall and their ciuile duties. For he who requireth the entire ſeruice of the whole heart, and ſo of the whole man in all things: as he cannot endure *a heart and a heart*, a heart deuided betweene him and the world, ſo neither doth he accept this part or that part for the whole ſeruice which is due vnto him, either preaching without praying,

or praying without preaching, or both without a religious conuerſation. For what need hath he of our religious ſeruice, that he ſhould require it, but for our good? What can the ſacrificing euen of *thouſands of Rams* be vnto him, of whom it is ſaid, *Pſal.* 50. 10, *all the beaſts of the forreſt are mine, and the cattell vpon a thouſand mountaines*, that either it ſhould ſuffice and go for all that is otherwiſe to be done, or be a cloake for that which is done amiſſe? when in compariſon of that which is otherwiſe to bee done, he not onely eſteemeth *the knowledge of God, better than ſacrifice, Hoſ.* 6. 6, *the praiſing of his name better than a young bullocke, which hath hornes and hoofes, Pſal.* 69. 31; *obedience better than the fat of rams, 1. Sam.* 15. 22; *the loue of God with all the heart, and thy neighbour as thy ſelfe, better than all burnt offerings, Marc.* 12. 33; but alſo profeſſeth, that *he will haue mercie, and not ſacrifice. Mat.* 9. 13; *he will haue a contrite heart, and not*

ſacri-

ſacrifices, Pſal. 51. 16; and though hee otherwiſe haue required them, yet in compariſon he ſpeaketh, *Eſ.* 1.11, *What haue I to do with the multitude of your ſacrifices, who hath required them at your hands?* nay, he who in compariſon of that which he more requireth, is ſaid not to require them; is ſo farre from enduring them to be clokes of euill doing, as that he hateth and deteſteth them in euill doers: *Your oblations are in vaine, your incenſe an abhomination vnto mee; my ſoule hateth your ſolemne feaſts; who hath required you to tread in my courts? when you lift vp your hands, I will hide mine eyes, though you make many prayers, I will not heare, for your hands are full of bloud. Eſ.* 1.13. Which as it cannot but vnmaske *Hypocriſie*, when ſhe ſhall ſee *Holineſſe* it ſelfe to bee no pretence or cloke for ſinne, but that the *prayers of the ſinfull are an abhomination, Eſ.* 1.15; and that to prophane hearts the *word of life, is the ſauour of death vnto death.*

2.Cor.2.16; and the *vnworthie receiuing of the Sacrament, the eating and drinking of their owne damnation*, 1.Cor.11.29; yea that *to a transgressour of the law, circumcision is made vncircumcision*, Rom. 2.25; so doth it direct all hearts to that which is the one end of all their holy duties, the fruit of holinesse in themselues, to the *sacrifice of a broken heart and a contrite spirit*, Psal 51.17; to *the offering vp of our bodies, a liuing sacrifice*, Rom. 12.1; in the which as *Gregorie* speaketh, *Non aliena caro sed propria voluntas mactatur*, not beasts but our beastly affections are staine vnto him, *to the rendering of the calfes of our lips*, Hos. 14.3; which is interpreted to be *the fruit of the lips, which confesse his name*, Heb. 13.15; in a word to that which in this place he hath *shewed to be good*, and to be the thing which *as the Lord he requireth*, namely, *to doe iustly* and *to loue Mercie*, and *to humble thy selfe to walke with thy God*. And surely, when a man is made, as one noteth,

Deum

Deum cognoſcendo diuinus, deum imitando Deus, diuine by the knowledge, by the imitation of God, partaker of the diuine nature; I doe not ſay how can ſacrifice be more acceptable, but what ſacrifice can be ſo acceptable to God, as that of *Iuſtice*, in the which, they that come neere vnto him, become as the prophet ſpeaketh, *gods among men*. A vertue which the heathen did acknowledge to bee *mentem Dei*, the mind of God, *Harmoniam Cœli*, the harmonie of heauen, and *Concordiam mundi*, the concord of the world; yea a concord of diſcords, in as much as by a Geometricall proportion it is the temper of contrary elements in the world, of contrarie humours in the bodie, of contrarie affections in the ſoule, and of contrarie factions in the common-wealth, and ſo giueth euery one his owne, as is for the greateſt good of euery one in particular, and the whole in generall: that as in naturall things, the fire may not vſe his power

X X

Pſal. 82. 1.

power to consume the aire; nor the water breake his bounds to ouerflow the earth, but the one must serue the good of another, and all ioyne to the good of the whole: so in the societies of men, the higher in place may not thinke it power, to oppresse inferiours; or greatnesse, to draw all vnto themselues; but know, that it is power to rule by the lawes of Iustice, and that for greatnesse, *dimidium est plus toto* (as a good schoolemaster of their owne policies hath taught them) halfe is more than all: yea, that they are more safelie great, when their subiects haue a right in their lawes vnder them, than when by the vnlimitted power of a *Prærogatiue*, they detiue all to their owne will and pleasure. For howsoeuer it is the misetie of princes, to haue such flatterie dwelling in their eares, as will peruert goodnesse it selfe, and rather tell them, how great they are, than how good they should be; howsoeuer they abound

about

about them, who will not ſpare to giue them that counſaile which the *Nobles of Perſia* gaue *Cambyſes*, when hee had a mind to marrie his owne ſiſter, that *though there were no direct law for the marying of his ſiſter, there was law inough for him to doe what he liſted*: yet if that ſtranger in the eares of princes, *Truth*, might be heard, which in a loue to their good, is no enemie to their greatneſſe, it would bee euident, that it is *Quiddam maius imperio ſubmittere legibus principatum*, as *Theodoſius* the good emperor was wont to ſay; to ſubmit their power vnto lawes, is a greater greatneſſe than to be a king: that as *Ageſilaus* affirmeth in *Plutarch*, he is *Rex maior qui Iuſtior*, the greater, that is the iuſter king; that *facere rectè ciues ſuos princeps optimus faciendo docet, cumq; ſit imperio maximus exemplo maior eſt*, as *Velleius Paterculus* recordeth, a good prince doth teach his ſubiects to doe well by doing well, and though he be greateſt by his place, is yet Lib. 2.

greater

greater by his example. Indeed as a people is but *a burthen to it ſelfe, and a prey to others, Si mens illa imperij ſubtrahatur*, as *Seneca* ſpeaketh, if it haue not a king, as the life and ſoule of gouernement; ſo *remota iuſtitia* (to vſe the words of Saint *Auguſtine*) *quid ſunt regna niſi magna latrocinia?* What are kingdomes, but great oppreſsions without iuſtice? by the which *the throne of the King is eſtabliſhed*, *Pro.* 16. 12; and which there is a neceſsitie euen for wicked princes to loue and maintaine, *Si non propter ſeipſam, tamen propter ſeipſos*, if not for it ſelfe, yet for themſelues, that ſo they may vphold euen that greatneſſe of theirs, which many of them more ſeeke than the good of their people. For whereas *Iniuſtice* doth purchaſe them but falſe friends, euen of ſuch, as reape the benefit of their iniuſtice; *Iuſtice* hath a power to conquer hatred, *ac hoſtes perinde attrahit vt magnes ferrum*, as *Conſtantinus Manaſſes* writeth, hath no leſſe power

to

to reconcile enemies, than the loadſtone hath to draw Iron: yea (that which is the reaſon of both) there is not a greater ſympathie betweene the *loadſtone* and *yron*, than betweene *Iuſtice* and the *heart of man*, which cannot but loue Iuſtice in thoſe whom it hateth, & hateth the imputation of no crime ſo much as of iniuſtice, as we may ſee by him in the Comedie, *Leno ſum fateor periurus pernicies communis adoloſcentium tamen tibi a me nulla facta eſt iniuria*; I am a wicked and periured perſon, and a common corrupter of yong men, but yet I neuer did you any wrong: as if it were no matter what we did, ſo we did no wrong; yea, as if it were the nature of the heart to doe as we would be done vnto, and nothing ſo vnnaturall, as to be vniuſt. For this cauſe hath antiquitie tearmed them *monſtra hominum*, rather monſters than men, that without all either loue of iuſtice, or care of their people, haue not ſpared to ſay with *Caligula*, *Mihi omnia*

& in omnes licent, it is lawfull for me to doe all things to all men, or with *Tiberius*, *Me mortuo igne terra miſceatur*, let the world bee conſumed with fire, when I am dead; or as *Nero* corrected it, but to the worſe, *Imo me viuo*, let it be ſo while I am aliue. Which kind of rulers neuer come abroad, but the people flie them, as *Seneca* ſpeaketh, *tanquam noxium animal è cubili procedens*, as if ſome venomous ſerpent or rauenous wolfe came out of his den: whereas to a prince of iuſtice and mercie, ſuch as *Titus* was, whom they tearmed, *Amorem & delicias humani generis*, the loue and delight of mankind, *tanquam ad clarum & benificum Sidus certatim aduolant*, they ſtriue to flocke as to the bright and comfortable ſtarre of their happineſſe. And ſurely, howſoeuer the place of gouernment doth command both the bodie and the goods, and carry that which the Apoſtle calleth ὀφθαλμοδουλιαν, *an eie ſeruice*, *Coloſ.* 3. 21: it is *Iuſtice*, and

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onely *Iuſtice* that draweth the heart, and maketh men, *eadem ſecreto de principe loqui quæ palam*, as *Seneca* noteth, to ſpeake as well in ſecret as openly of the prince, and to yeeld ſuch an obedience, as is of conſcience, and not of feare. But that Iuſtice which is called *regnia virtutum*, the queene of vertues; and *vinculum ciuitatum*, the band of ciuile ſocietie; and hath indeed a kingdome in the hearts of men; is not to doe *Iuſta*, the things that are iuſt, which vniuſt men may vniuſtly doe; but as the Propht ſpecifieth in this place, *to doe iuſtly*: which requireth *the mind of iuſtice in the doer*, the *rules of iuſtice in the things done*, and *the end of iuſtice in the doing*. *The mind of iuſtice in the doer*, becauſe *Rex eſt viua lex*, the king is and ought to be a liuing law, as *Ariſtotle* tearmeth him: a law, and therefore iuſt; liuing, and therefore intending the execution of Iuſtice: yea, the king is not ſo properly to bee tearmed iuſt, as Iuſtice it ſelf; becauſe his will

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as *Gregorie Nazianzene* ſpeaketh, is νομὸς ἄγραφος, an vnwritten law, *Nec ſic inflectere ſenſus humanos edicta valent ac vita regentis*, neither are the hearts of people ſo eaſily turned and carried with the dead letter of a written law, as with that life of law, *Iuſtice* liuing in the life of the prince. For as *Auguſtine* filled the empire with learned men, *Tiberius* with diſſemblers, *Nero* with muſitions, *Commodus* with fencers, *Conſtantine* with Chriſtians, *Iulian* with ſcorners of Chriſtianitie: ſo is it a rule without exception, *Rex velit honeſta nemo non eadem velit*, that if the heart of the king be ſet vpon honeſt things, the hartes of all others will be ſet vpon the ſame things with him. And this mind of Iuſtice in the *King*, *quaſi* in *primo motere*, as in that higheſt Sphere, in whoſe power the other Spheres of authoritie haue their power to commaund, will make it a care aboue all his cares, not onely to place ſuch in authoritie vnder him, as

Claudian.

ſhall

ſhall be *men of courage, fearing God, dealing truly, and hating couetouſneſſe, Exod.* 18. 21; but alſo to deliuer and eaſe his kingdome of ſuch magiſtrates as ſhall *ſell themſelues to worke wickedneſſe*, and 1. King. 21. 2
bring vpon the ſtate & common-wealth a burthen more intollerable than the tyranie of any king, as it were many kings, to oppreſſe and tyranniſe ouer his people. Out of the *mind of iuſtice in the doer*, will follow a due care of the *rules of iuſtice in the things done*; that they haue open eares to the iuſt complaints of vniuſt dealing, leaſt they heare that which a ſimple woman told *Alexander*, when he lightly regarded her petition, *Si non vacat noli igitur imperare*; why art thou a king, if thou haue no leaſure, or if it be not thy pleaſure to heare cauſes? That they haue an eare for the plaintife, and an eare for the defendant, becauſe *Qui ſtatuit aliquid parte inauditæ alteræ æquũ licet ſtatuerit, haud æquus fuit*, He that decreeth for either part, before both Seneca in Medea.

parts be heard, howſoeuer his decree may happen to be iuſt, he himſelfe cannot but be held vniuſt. 3. That in hearing of cauſes, they be not enclining either to the right hand of loue, or to the left hand of hatred, to beleeue arguments of perſuaſion for a friend, before argumẽts concluding for an enemie; but without all reſpect of perſons or reward, they be free and cleere from hauing *the ballances of deceit in their hands*, or *the treaſures of wickedneſſe in their houſes*, *Mich.* 6. 10. 4. That they ſuffer not their lawes either by the multitude of conſtitutions to bee ſnares to good minds, or by the cauils and quirkes of mercenarie wits, to bee peruerted to bad purpoſes; but make them rather *commanders* than *diſputers*, rather to the execution of iuſtice, thã to the caſes of contention. 5. That the euer-waking eye of iuſtice doe not ſo much as winke at ſinne, but know that *reus eſt incendij qui ignem non reſtringit*, as *Clement Alexandrinus* ſpeaketh, he ſetteth

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the citie on fire, that goeth not about to quench it, and doth as it were, bid, that doth not forbid to ſin. 6. That *regia menſura*, the kings meaſure, as *Iuſtice* is called, be not denied the meaneſt of his ſubiects, but all perſonall reſpects laid aſide the cauſe of the poore and needie, may come in equall ballance with the rich and mightie. Neither yet hath this *mind of Iuſtice in the doer*, or theſe *rules of Iuſtice in the things done*, their full perfection, but in the end; namely, that in the doing of *Iuſtice*, nothing be ſought but the *true end*, that neither the reward of vertue be made the gift of fauour, nor the puniſhment of vice a meane to reuenge, but *the mind of Iuſtice in the doer* according to the true *rules of Iuſtice in the things done*, ſeeke the *true end of Iuſtice in the doing*, to yeeld euery one his owne. *Plutarch. in Ageſilao.*

Which is not, as ſome doe both miſtake it and abuſe it, to thinke that there is *Summa Iuſtitia in ſummo iure*, the beſt

of Iuſtice in the extremitie of law, but ſo *to doe iuſtly*, as that withall *they loue mercie*. A vertue, which howſoeuer it may ſeeme to be oppoſit to Iuſtice, doth not ſo much peruert, as ſeaſon and temper it to that golden meane, whereby it may be ſeuere againſt ſinne, and yet mercifull to a ſinner. For as *Chryſoſtome* noteth vpon *Matthew*, *Iuſtice without mercie, is not iuſtice, but crueltie*: as on the other ſide, *mercie without iuſtice, is not mercie, but fooliſh pitie*: and therfore are they the one to ſerue and helpe the other, as *Auguſtine* preſcribeth, *Vt ſalſitudinem correctionis amor Chriſti temperet & dilectionem proximi ſal Iuſtitiæ condicit*; that both the ſaltneſſe of correction may be tempered with the loue of Chriſt, and the loue of our neighbor ſeaſoned with the ſalt of Iuſtice: yea, as *Ambroſe* noteth, they are both neceſſarie, *Altera vt diſciplina ſeruetur altera ne innocentia opprimittur*, the one, that diſcipline be kept, the other, that innocencie

cencie be not oppreſſed: for it hath the experience of too many ages, that both *Innocencie* hath beene often wounded, yea ſlaine, when the ſword of Iuſtice hath beene whet againſt it with enuie and mallice; and the crying ſinnes of prophane hearts haue gone vnpuniſhed, when *partialitie* (which is euer inclining to the worſer part) hath abated the edge of the ſword of Iuſtice, and made it dull againſt them. Wherein though it better ſtand with the rules of *Iuſtice*, to ſpare the wicked, than to puniſh the innocent, yea, to pardon many wicked, than to condemne one that is innocent; yet, *bonis nocet quiſquis pepercerit malis*, he promiſeth the good, that doth not promiſe the wicked; neither doth the *loue of Mercie* in this place take away the *ſeueritie*, but the *wormewood* and acerbitie of *Iuſtice*: when the mightie haue bones like lyons without marrow, when they *lay wait for bloud, and hunt their brother with a net*, *Mich.*7.2; when *Publius.*

they *dig pits* (which wee call plots) *for the ſoules of others*, *Hier*. 18. 20; and do not thinke the cup of Iuſtice bitter ynough, vnleſſe it be mingled with their gall, which is *Iuſtitiam non valde ſed nimium velle*, not to affect or will Iuſtice ynough, but too much; according to that difference which *Vellius Paterculus* giueth of the natures of *Brutus* and *Caſſius*: *Quicquid voluit valde voluit Brutus, nimium Caſſius; in altero maior vis, in altero virtus; Brutum amicum habere malles magis inimicum timeres Caſſium*; whatſoeuer *Brutus* would, hee much would it; *Caſſius* too much; that which was vertue in *Brutus*, was violence in *Caſſius*, a man would rather wiſh *Brutus* to be his friend, but more feare *Caſſius* to be his enemie. And ſurely, as there is *Nihil tam deforme, quam ad ſummum imperium acerbitatem naturæ adiungere*, no ſuch deformitie, as to haue a bitter nature ioyned with authoritie, becauſe *niſi miti princeps ſit ingenio quic-*

Cic. ep. ad q. fratrem.

Iac. Typotius

quid

quid infuderis aceſsit, vnleſſe the prince bee of a mild diſpoſition, whatſoeuer wine you poure into him, will turne to vineger; ſo for the fruit of ſuch a gouernement, it falleth out which *Saluſt* obſerueth, that *Acerbis iudicijs ciuitas magis vaſtatur quam corrigitur*, with bitter iudgementes a citie is ſooner waſted than reformed. How much the greater wiſedome is there required in this temper, that the ſinewes of gouernment be neither remitted with too much lenitie, nor intended with too much ſeueritie; that neither *all things* nor *nothing* bee made lawfull; that neither the prince decline too much on the right hand, to marre the citie with fooliſh pitie, nor too much on the left, to bee like vnto *Tiberius*, of whom *Tacitus* noteth, that he was *Cupidine ſeueritatis in his etiam quæ rectè faceret, acerbus*, in a deſire to bee ſeuere, bitter euen in thoſe things which he did well: in a word, that neither he chaſtiſe offenders with that in-

dulgence of old *Ely* to his vngratious
1.Sam.22.24 ſonnes, *Doe no more ſo*, neither yet with
1.King.12.14 *Roboam* adde affliction to affliction, *My father laid an heauie yoke vpon you, I will make it heauier; my little finger ſhall be bigger than his loynes; he chaſtiſed you with rods, I will correct you with ſcorpions*: but *doe iuſtly*, and *loue mercie*, that is, be mercifully iuſt, and iuſtly *mercifull*: which the way to doe is, as *Agapetus* aduiſed *Iuſtinian, Vti regno hoc inferiore vt ſcala fiat ſuperioris*, to vſe the kingdome of the earth as a ladder vnto the kingdome of heauen, and ſo by the firſt ſtep, which is *humilitie*, to riſe in degrees as it were from vertue to vertue to *walke with their God*. In which point the ſpirit of God is euer like it ſelfe to direct vs vnto him both as the *Author* and the *Fi-*
Heb.12.2. *niſher of our faith*, to make it the α of our inſtruction *to learne of him*, and the ω of our perfection *to walke with him*: that ſeeing *Godlines* (as *Philo* ſpeaketh) is *the root of all vertues, euen as God the Au-*

thor

thor of all things; ſeeing as S. *Auguſtine* teacheth, *Omnia Chriſtiananorum officia ſunt ſacrificia*, all the offices of Chriſtians are ſacrifices, all their duties holy duties; we make not a diuorce betweene Godlineſſe, and our ciuile dutie, either in the *perſons*, as if *Sanctitas pietas fides*, were *priuata bona*, holineſſe, godlineſſe, and religion, were but for priuate perſons: or in the *matter*, as if it were a tollerable rule, *alijs in rebus pietatem Colas*; in other matters I will be religious, but mine honour if not my gaine, my profit if not my pleaſure, muſt haue an exception: or in the *place*, as if there were no queſtion of that principle of the court, *exeataula qui vult eſſe pius*, godlineſſe is no good courtier, religion too ſimple to bee a counſellour: but rather as our callings are more publike, ſo we ſtriue to be more *holy*, and *holy in all manner of conuerſation*. 1. *Pet*. 1. 15. Yea ſo *holy*, that not onely the voyce of piety be heard in the chappels and cloſſets; but

Seneca in Thyeſte.

Cæſar. Cic. in offic.

Lucan de bel. ciu. lib.

but alſo the face of pietie be ſeene in the preſence, and the heart of pietie dwell in the moſt priuy chambers of the courts of princes. Wherein it cannot but be a matter of great difficultie that either *Pride* which (as we cõmonly ſay) *is born a courtier*, ſhould forget her greatneſſe, to become religious; or *Humility*, which is the foundation of true religion, ſhould in a manner leaue to be her ſelfe, and become a courtier. Yet is there no power ſo great, but if it will *walke with God*, it muſt be *humbled vnder the mighty hand of God*, 1. *Pet.* 5. 6; and though *Humilitas honorata* as *Bernard* calleth it, an humble mind in an honorable place, bee the rareſt, yet is it the beſt of vertues, and an enemie not to the *greatneſſe*, but the *ſwelling*, not to the honour but the *pride* of a courtier, when he forgetteth God to be God, and himſelfe to be a man. *When thou waſt little in thine owne eyes, I made thee king ouer Iſrael*, ſaith God by the Prophet vnto *Saul*; *but becauſe thou*

haſt

haſt caſt away the word of the Lord, the Lord hath caſt away thee, & rent the kingdome of Iſrael from thee this day, & giuen it to a neighbor of thine which is better thē thou. 1. *Sa.* 15. 28. ſo true it is that howſoeuer *this world be made* (as the Spaniſh prouerbe hath) *for the preſumptuous*; & value men at their owne rate, as they are beſt conceited of themſelues: there is no way to the kingdome of heauen, but by the gate of *Humilitie*, when we haue no opinion of our own wiſdome; no confidence in our own power; no hope in our own works; but denie our ſelues that we may profeſſe Chriſt: & euen forſake our ſelues, that we may *walke with our God*: which is that fruit of *ſanctificatiō*, which being rooted in *Humilitie*, doth ſpread it ſelf in euery part of our life, & make euery action of ours, both priuat & publike, to yeeld a ſauour of God, and a taſte of godlineſſe. For *the Lord is with vs while we be with him: & if we ſeeke him he will be found of vs, but if we forſake him he will*

forſake

forsake vs. 2. *Chro.*15. 2. So as howsoeuer we talke of God, as of one that hath his seat in heauen; of heauen, as of another world; of the kingdome of heauen, as of a kingdome to come; yet must God dwell in vs, and we in him, if wee will walke with him; and though wee be imploied and conuersant about the things of this world, yet as citisens of that Hierusalem which is aboue, we are to *conuerse in heauen*, *Phil.* 3. 20; neither can we be partakers of that kingdome of glory, which is to come, vnlesse the kingdome of his grace be begun in vs: yea kings aboue others must hold their scepters by his, and weare their earthly crownes, in hope of that crowne which is of immortalitie: and though they haue their people so loyall and willing to obey them, as to say, as they doe vnto *Gedeon*, *Iudg.* 8. 22; *Raigne thou ouer vs, both thou and thy sonne and thy sonnes sonne*, yet must their resolution be like *Gedeons* in the same place, *Not I, but*

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the Lord ſhall raigne ouer you: and then doth the Lord raigne ouer them, when they raigne ouer their people in the Lord, and faſhion both their priuat and their publike actions to that patterne of a good king, which *Dauid* propoſeth vnto himſelfe, *Pſal.* 101: Where he profeſſeth, that becauſe the chiefe parts of a Kings dutie are *Mercy* and *Iudgement*, mercy to the good, and iudgement to the wicked; his delight ſhall be of mercie and iudgement, *I will ſing of mercie and iudgement*: yea he will ſo delight in them, as that he will ſing them vnto the Lord, *vnto thee ô Lord will I ſing*: as knowing himſelfe bound to make him, who was the Author of his good, the end of his wel doing. From which generally, he deſcendeth to more particuler parts of his dutie, how he will walke in reſpect of himſelfe; how in reſpect of others: in reſpect of himſelfe, *He will walke in the perfect way*, which is his godlineſſe; he will walke *in his vprightneſſe*

Pſal.101.v.1.

neſſe of his heart, which is his innocen-
cie; he will walk *warily*, which is his wiſ-
dome; his godlineſſe, as the root of al his
princely vertues, he groundeth vpon the
comming of his God to iudgement, *I wil*
verſ. 2. *walke in the perfect way, vntill thou com-
meſt to me*: as being wel aſſured, that ther
is nothing ſo ſure as his comming, no-
thing ſo great, as he that ſhall come; no-
thing ſo heauy as the iudgemẽt to come,
& therfore nothing ſo needfull, as to liue
godly vntill his comming. To his *godli-
neſſe* he ioyneth his *Innocencie* and inte-
gritie of life, *I will walke in the vpright-
neſſe of mine heart*, and not vnfitly, be-
cauſe *without a good conſcience the ſhip-
wracke of faith is eaſily made*, 1. *Tim.* 1. 19;
but ſuch an *integritie* as ſhall be found
not abroad only, and in the eies of men,
but within his wals, and be knowne to
him, who is a diſcerner of the thoughts
and intents of the heart, *I will walke in
the vprightneſſe of mine heart, in the
middeſt of mine houſe*; and becauſe *pietie*
and

and *integritie* are in continuall danger, by *occaſions* of euill without, by *tentations* of euill within, his pietie and integritie ſhall be guarded with *wiſdome*; a wiſdome that for *occaſions* without ſhall make a couenant with his eies, that they behold no euill, *I will ſet no wicked thing before mine eyes*; a couenant with his *heart*, that it delight not in the workes of the wicked, *I hate the worke of them that fall away, it ſhall not cleaue vnto me.* For *tentations* within, his wiſedome will be watchfull ouer his *will*, that he affect no euill, *a froward heart ſhall depart from me*, watchfull ouer his *vnderſtanding*, that hee bee not ſo much as acquainted with it, *I will know none euill.* Howbeit, becauſe it is not ynough for any Chriſtian, much leſſe for publick perſons to be *godly*, to be *ſincere*, to be *wiſe*, vnto themſelues; therefore he farther addeth, how the king ought to carrie himſelfe in reſpect of others, and that in three ſorts, how to ſuch as haue acceſſe vnto him;

vers. 3.

vers. 4.

how

how to ſuch as he vſeth either in his gouernment, or in his familie; how toward all that are ſubiect vnto him: for ſuch as haue acceſſe vnto him, he will be carefully circumſpect againſt two pernitious plagues of a princes court, the *malitiouſly ſlanderous*, and the *ambitiouſly proud*: the *malitiouſly ſlanderous* he will cut off, becauſe he vſeth the tongue which was giuen for one man to benefit another, *to hurt*, and that him whom he ſhould loue as himſelfe, *his neighbour*; and that *priuily* and behind the backe, for malice neuer durſt look vertue in the face: *Him* ver. 5. *that priuily ſlandereth his neighbour, will I deſtroy*, and worthily, becauſe thereby it commeth to paſſe, that vertue hath many times no other reward than *Cum bene feceris male audire*, for doing well, to heare ill. The *ambitiouſly prowd*, whether it be in the vanitie of loftie eyes, or in the ſwelling of an aſpiring heart, the one as nothing profitable to himſelf, the other as dangerous to the ſtate, he will

not

not endure; *Him that hath a proud looke and a ſwelling heart, I cannot ſuffer*, and rightly, becauſe for the one, *Superbia cum innoxia eſt, moleſta eſſe non deſint*, as *Thucidides* obſerueth, Pride is offenſiue euen when it is harmeleſſe; and for the other, the rule of ambition is, *aut Cæſar aut nihil*, as good to be laſt, as not firſt. For ſuch as he vſeth in his gouernment, they are of two ſorts, counſailors and inferiour officers; for counſailors, he will not be ſo ſelfe-willed, as to take no counſaile, but of his owne will; he will *haue others to ſit with him*, and thoſe other ſhall be *Veraces terræ*, the true and faithfull of the land: *True and faithfull*, that they may make a conſcience of their counſailes; *of the land*, as hauing better experience of their owne eſtate than ſtrangers: and they ſhall not be taken for fauour, but hee will vſe the eyes of his iugdement in the choice of them, *Mine eyes ſhall be vpon the true & faithfull of the land, that they may ſit with me.* verſ. 6.

For inferiour officers who are to execute his counsailes, he will be very carefull that they *walke in the perfect way* or way of godlinesse; that it may be a religion to them, not to goe beyond their commission, and a matter of conscience not to oppresse his subiects, *he that walketh in the perfect way, hee shall serue me.* For such as he vseth in his family, he will haue no lesse care, that neither the deceitfull dwell with him, nor the teller of

Vers. 7. lies haue any grace in his sight; *There shall no deceitfull person dwell within my house, he that telleth lies shall not remaine in my sight:* and necessarily, because such persons *publica in publicum, regia in regem authoritate abutuntur*, doe commonly abuse publike authoritie against the pulike good, and the kings authority euen against the king, to whom nothing can be so honorable, as to leaue that te-

Nehemi. 5.15. stimonie of *Nehemiah*, *I haue not like the former gouernours beene chargeable vnto the people, I made not my seruants*

lords

lords ouer them, and this I did because I feared the Lord; Lastly for all that are subiect vnto him, because *he doth not beare the sword in vaine*, *Rom.* 13.4, *hee will destroy* and that with our exception, *all the wicked of the land*; and that *betimes in the morning*, because in the corruptions of states and times euery one day addeth to the wickednesse of another; and for no other cause but that which is the end of all, *that he may root out all wicked doers from the citie of the Lord: betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the Lord.* Now the king that shall make it his whole study, to proportion himselfe to this patterne, *to sing of mercy & iudgement vnto the Lord*, to be in respect of himselfe so godly, as *to walke in the perfect way, vntil the comming of God to iudgement*; so sincere, as *to walke in the vprightnesse of his heart euen within his dores*; so wise, as to preuent occasions of euill without, ten- verſ. 8.

tations of euill within; and in respect of others, so carefull, as to giue no accesse either to *the tongue of malice*, or the *heart of pride*; to chuse for his counsailors *the true and faithfull*, for the executioners of his counsailes, *the religious of the land*; to banish the *deceitfull person and the lier out of his familie*, and in all his dominions, as euill persons dayly increase, *dayly and early to cut them off from the citie of God*: shall find it, not onely to be the art of arts, but also the benefit of benefits, to rule both himselfe and his people according to this rule; not only as a rule of Christianitie for the saluation of his soule, but also as a rule of gouernment for the good of his people; which I shall the lesse need to applie, because I speake this day in the hearing of such a king, as like another *Dauid* hath written to himselfe and his posteritie, a patterne of good gouernment, in that which hee calleth Βασιλικὸν Δῶρον, a princely gift, as being indeed, as good a

legacie

legacie to the *Prince* his ſonne, as the very kingdomes that he ſhall leaue vnto him; and which will no doubt bring many bleſsings vpon himſelfe & his roy-all line, and euery of his kingdomes, if it be as well practiſed, as it is well written. The ratherbecauſe therein he expreſſeth himſelfe and aſſureth the world, that the law of God ſhall be a law to his lawes, he will referre himſelfe to that which *he hath ſhewed*; and that he may be the bet-ter ſcholler of ſuch a maſter, he will re-member, that though he be a God vpon earth, yet he muſt learne, in the frailtie of his cõdition how God hath ſhewed *vn-to him a man*; not only *what is good* in it ſelfe, to kindle his loue & zeale to good-neſſe; but alſo, *what he requireth as the Lord*, to waken his heart to a care of it, as of his dutie & obedience vnto the Lord: that ſeeing the good which hee hath ſhewed, and the duty which as the Lord he hath required, is, *to doe iuſtly*, as with-out the which there is no gouernment;

to loue mercy, as without the which iu
ſtice is crueltie ; *to humble himſelfe t*
walke with his God, as without the which
there is neither true iuſtice nor true mer-
cy; his *Iuſtice* may be tempered with the
loue of mercy, & both ſeaſoned with tha
holineſſe, which in all his actions may
humble him to walke with his God ; tha
true religion and vnfeined holineſſe be-
ing the eye of wiſdome in his counſaile,
the eare of iuſtice in his magiſtrates, the
hand of vallor in his nobles, the tongue
of perſuation in his preachers, the head
of gouernment in himſelfe, & the heart
of obedience in his people, it may be the
life of his lawes, and the ſtrength of his
Realmes ; and ſo build his kingdome
vpon the kingdome of Chriſt, that both
he & his people may be brought by the
life of grace vnto the life of glory; which
the God of glory graunt, in the grace of
his ſonne Chriſt, to whom with the Fa-
ther & the holy Ghoſt be all honor and
glory now and for euermore, Amen.

A fruitfull meditation vpon the ſickeneſſe, wherewith it pleaſed God to viſit the firſt yeere of his Maieſties Raigne: preached before the King at Whitehall, the 23. of March, being the laſt day of his firſt yeere.

Michah. 6. 13.

Therefore will I make thee ſicke in ſmiting thee, and in making thee deſolate becauſe of thy ſinnes.

IN the iudgements of God for ſinne, and vpon ſinners, which are as Saint *Auguſtine* noteth, though *ſometimes open, ſometimes ſecret*, yet *euer iuſt*; the wiſedome of the world

is ſubiect to many errors, as well for the true cauſe, *Therefore*, as for the true Author *will I*; making, rather euery thing than their owne ſinnes, the *ergo* or *therefore*, and rather euery ſecond and naturall cauſe, thē the guide of nature, or the cauſe of cauſes, the *Author* of their puniſhments; whereof it is, that they haue no conceit of *extraordinary iudgements* as of the *rod of God*, wherewith he profeſſeth, I will ſmite, and *make ſicke in ſmiting*: & leſſe apply that circumſtance of the perſon, *thee*; *Will I make thee ſicke in ſmiting thee*; but as it is obſerued in common cares, that *Quæ ab omnibus curantur, ab omnibus negliguntur*, euery mans care is no mans care; ſo in common calamities, as thoſe of *Warre* and *Famine*, or this of the *Peſtilence* euery one thinketh to prouide for one; & the generalitie of the puniſhmēt doth make vs to haue the leſſe ſence of the puniſhment, and thereby the leſſe care to turne euery one from our euill wayes, and to returne

returne vnto the Lord our God. Howbeit, if when we ſee the God of nature to breake the order and ordinarie courſe of nature, and either to *ſhut vp the heauens* as hee did in the daies of *Eliah*, that they ſhall not yeeld their ordinary bleſſing; or to curſe the land as he did in the time of *Iacob* and *Ioſeph*, that it ſhall not yeeld an ordinarie increaſe; or as we now feele him, to draw that ſword of his wrath, the *Peſtilence*, which may corrupt the aire, and breath of our life, with an extraordinarie contagion vnto death; we did but remember, that he who *curſed the earth* for the ſinne of man, *Gen.* 3. 17, doth neuer breake that ordinary law which he hath giuen to his other creatures for the ſeruice of man, but onely when man doth extraordinarily breake the law of his God; neuer make the breath of one body to be poyſon to another, but when by the like contagion, the ſinne of one ſoule is the death of another: we ſhould not need any deepe ſearch

Eccleſ. 48. 3.

Gen. 4. 53.

ſearch for the true cauſe of our viſitation at this time; as euery ones own heart telleth him, that in his priuat ſinnes he hath deſerued his part of this puniſhment: ſo thoſe crying ſinnes which raigne amongſt vs, proclaime to the world that
Rom. 1. 18. it is high time, the *wrath of God ſhould be reuealed from heauen, vpon the vngodlineſſe and vnrighteouſneſſe* of this vnthankefull land: and that as the prophet proueth in the former part of this chapter, becauſe the *Lord* hath *a quarell* againſt the *mountaines, and mightie foundations of the earth, a quarell againſt his people, verſ.* 2; becauſe *the treaſures of wickedneſſe are in the houſe of the wicked*, and the *balance of deceipt and the ſcant meaſure which is abhominable, verſ.* 10, *and* 11; becauſe the *rich men are full of crueltie, and the inhabitants haue ſpoken lies, and their tongue is deceitfull in their mouth, verſ.* 12: *therefore* (as it followeth in this 13) euen *therefore*, not as irreligious perſons, who look

no farther then into ſecond cauſes, doe fondly imagine this or that eclipſe, this or that coniunction of this or that planet, but a power aboue all powers, which can make *the heauen that is ouer vs to be as braſſe, and the earth that is vnder vs to be as iron, Deut.* 28.23; and the aire that is about vs to be as poyſon, or (to vſe the words of the *Pſalmiſt*) as *the ſnare of the hunter, with terrors of death walking by night, and the arrowes of ſickeneſſe flying by day, Pſal* 91. *verſ.* 5. *and* 6; *I*, euen *I*; ſaith the Lord; howſoeuer I haue hitherto borne, and forborne with a patience beyond all patience; yet now that there is a neceſsitie, that the ſinfull nation *heare the rod and who hath appointed it, verſ.* 9; will I ſmite, yea, *make ſicke in ſmiting*; not the poore onely, who as yet do chiefly, if not only, beare the heat of this iudgement: but *thee* euen *thee*, without exception; *Therfore will I make thee ſicke in ſmiting thee*; and that I may proportion my iudgements to thy con-

contempts, extraordinarie puniſhments to extraordinarie ſinnes; deſolation to abhomination, *will I make thee deſolate*, yea *deſolate will I make thee*, and all *for thy ſinnes*, euen *for thy ſinnes*. A meditation if euer and for any, now and for vs moſt neceſſary, that for the iuſt *cauſe* of the plague amongſt vs, we ſeeke no other then our owne *ſinnes*, and for the true *Author* of this iudgement, we looke farther then into ſecond cauſes; and for the iudgement it ſelfe, we looke vpon it as vpon the rod of God his wrath wherwith *he ſmiteth*; and for the better applying of his iuſtice to our deſerts, wee looke not ſo much one vpon the faults of another, as euery one into his owne heart; and ſo blame no body but our ſelues, that the ſinnes of our long peace are ſmitten with noyſome ſickeneſſe; and withall be aſſured, that if we meet him not with repentance in the way, he will poure out the dregs of his wrath to make vs deſolate, becauſe wee are

ſecurely

ſecurely ſetled vpon the lees of our ſinnes.

And firſt, for the true cauſe either of God his wrath, or man his puniſhment, whither may wee goe but to our owne ſinnes? The ſinne of the firſt man was the firſt breach that euer was made betweene God and man; and euer ſince as men in ſinne haue more and more abounded, ſo haue they bene more and more deuided from their God, that howſoeuer in the riches of that mercy, whereby God hath *loued* euen ſinfull man *in his beloued*, *Ephe.*1.6, he be content to *remoue our ſinnes as farre from vs as the Eaſt is from the Weſt*, *Pſal.*103. 12; yet in that nature of his iuſtice, wherby he is of *pure eyes*, *Habac.*1.13, and *cannot behold*, much leſſe endure *the thing that is euill*: our *ſinnes* doe as much *ſeparate* and deuide *vs from him*, *Eſ.* 59. 2, as he is ready vpon our repentance to remoue our ſinnes from vs. For this is that admirable temper of his *Iuſtice* and

and *Mercie*, who is both infinitly merci-full, and infinitly iuſt, that as in Chriſt he loueth a ſinner, ſo he hateth ſin euen in a Chriſtian. And though there be *no condemnation to thē that are in Chriſt Ieſus*, *Rom.* 8. 1, but their ſins, yea their heinous ſinnes, waſhed in the innocent blood of that immaculat lambe, are made *of crimſon like ſnow, and of ſcarlet like wooll*, *Eſ.* 1. 18; yet is there *correction*, and that *of ſons*, *Heb.* 12. 7, which *muſt begin at the houſe of God*, 1. *Pet.* 4. 17, & doth proceed with *many ſtripes, where the wil of the maſter is known*, *Luk.* 12. 47: that though the death of Chriſt haue fully ſatisfied for all our ſins, and borne the extremitie of whatſoeuer either the law of God could lay againſt vs, or the wrath of God would lay vpon vs; yet hath it left no libertie to build our ſins vpon his death, but rather laid a neceſsitie to burie our ſinnes in his death, leaſt *by turning the grace of God*, as *Iude* noteth, *verſ.* 4, *into wantonneſſe* (I ſpeake an horrible thing) we *crucifie him*

againe

gaine with our ſinnes, Hebr.6.6, who for our ſinnes hath already bene crucified; and ſo *heape vnto our ſelues wrath againſt the day of wrath, Rom.* 2.5 For as in the creation, the diſobedience of the creature made the Creator to hate the work of his owne hands, yea that work which he ſaw to be good, and *very good, Gen.*1. 31; and not ſo onely, but when the ſinne of man did multiply with man, & grow a burthen to the earth, in as much as *all the thoughts of his heart were euill,* and that *continually, to repent him that he had made man, Gene.6.6:* ſo in the reconciliation of the world, by that bleſſed ſeed of the curſed woman, the peace that was made betweene God and man, did not ſtretch ſo farre as to conclude a peace betweene God and ſinne; but he who in Chriſt was content to be reconciled to his enemies, is yet at enmitie with their ſinnes; and though he forgiue great ſinnes in Chriſt, yet doth hee puniſh little ſinnes in Chriſtians; yea the

the frailties and infirmities of the godly doe *greeue* and make sad *the holy spirit of God, whereby they are sealed vnto the day of redemption*, *Ephe.*4.30; as the retchlesse contempts, and presumptuous blasphemies of the wicked, are sayd *to despite the spirit of grace*, *Hebr.*10.29. And albeit the blood of Christ doe continually cry vnto God for vs, and *speake better things than the blood of Abel*, *Heb.*12.24; yet doth it not so possesse his eares that hee can heare no crie against vs; but our sinnes, yea our secret sinnes, will goe vp, and that with open mouth vnto him, and neuer cease crying in the eare of his iustice, vntill they awake him, as it were out of the sleepe of his long suffering; that no *Caine* shall murther his brother *Abel*, but *the voyce of his brothers blood shall cry vnto God from the earth* against him, *Gene.*4.10; that no *Dauid*, though a king, shal by any sleight or secret policie, take away the life of *Vriah* for the loue of his faire wife, but

he doubling of his ſinne ſhall importune he iuſtice of God, that what *hee hath done in ſecret, may be done to him before all Iſrael, and before the ſonne*, 2. *Sam.* 12.12: that no treaſon ſhall be conceiued and hatched in the heart, as it were in the wombe of diſcontentment, or ſo cunningly contriued and caried in vowed ſilence, as it were in the ſafe conduct of an hidded conſpiracie, but *the birds of the aire ſhall reueale it, & that which hath wings bring it to light*, *Eccleſ.* 10. 20: hat no *Gehaſi* ſhall ſteale a bribe behind his maſters backe ſo cloſely, but it ſhall be ſeene and heard, yea and puniſhed with *Naamans leproſie*, 2. *Kin.* 5.27: hat no hard heart ſhall cauſe *teares to un downe the widowes cheekes, but her rie ſhall be againſt him that cauſed them, nd from her cheekes they ſhall goe vp to eauen*, *Eccle.* 35.15; that howſoeuer the nouthes of the poore be many times topped that they may not crie out againſt the mightie, who grow great by

iniquitie, and build as it were in blood;
yet *the ſtone ſhall crie out of the wall a-*
gainſt them, and the beame out of the tim-
ber ſhall anſwere it, *Habac.* 2.11. Now as
he who hath an eare of mercie for the
crie of ſinners, hath yet an eare of iuſtice
for crying ſinnes; ſo that heart of his,
which aboundeth with grace, is ſo farre
from permitting that we ſhould either
continue or abound in ſinne, *that grace*
may abound, *Rom.* 6.1; as that it turneth
his heart the more from vs, and maketh
him to deteſt thoſe things, which other-
wiſe he loueth, and requireth in vs; in
ſo much as he hateth *his owne word in*
the mouth of him who hateth to be refor-
med, *Pſal.* 50.17: and his ſoule abhor-
reth to haue *the wicked tread in his courts*,
Eſ. 1.12; yea as it followeth in the ſame
place, *their oblations are in vaine*, *their*
incenſe an abhomination, *their ſolemne*
feaſts a burthen, *the ſtretching out of their*
hands, *and the very prayers they make an*
offence vnto him, and all becauſe *their*

hands

nds are ful of blood. Which his miſlike
nen of good things in euill minds, and
f things commaunded, in ſuch as com-
it the things which his ſoule abhor-
th; hath bene the reaſon of that his
uere proceeding againſt the tranſgreſ-
ons of his beſt beloued; that a bill of
iuorce was giuen to the faithfull citie,
hen ſhe was gon ſo farre as *to truſt in*
er owne beautie, and to play the harlot,
Ezech. 16. 17; that the peculiar people
hich hee brought out of *Egypt*, and
rough the wilderneſſe, with a won-
rfull loue, yea a loue that wrought
onders; were in the height of their
ide, or rather in the pride of their
nnes led captiue into *Babylon*, & made
e ſcorne of all nations; that he who
re Ephraim in his armes, and *led them*
th the cords of a man, euen with the
nds of loue, Hoſ. 11. 4; to meet with the
nſgreſsions of *Ephraim*, *did meete*
hraim as a lion in the way of Aſſur, or
a beare which is robbed of her whelpes,

*Hoſ.*13.7.8; that of the ſame Hieruſalem which was no leſſe garded *with his prouidence, then with the hilles that were round about her*, becauſe ſhe *ſtoned the prophets, and knew not the time of her viſitation*, there was not ſo much as *one ſtone left vpon another*, *Matth.*24.2. In which iudgements of God, as we cannot but ſee, with how perfect hatred he hateth ſinne, when it maketh things otherwiſe good, euill in his ſight; and people dearely beloued, not ſo deare vnto him, but that the frailties of the godly doe grieue, as the preſumptions of the wicked deſpite the ſpirit of grace: ſo may we thereby gather, that he who hateth nothing but ſinne, doth puniſh nothing but ſinne in vs. For howſoeuer, in the litle conſcience which we make of ſinne we make the leſſe acount of his iudgements; and becauſe we doe not think our ſelues to ſinne, when we ſinne, we do not imagine our ſelues to be puniſhed when we are puniſhed: yet if we deal truly

Pſal.125.2
Luke 13. 34.

uly with our own hearts, we ſhall find, at no euill doth at any time befall vs, t it is the puniſhment of ſome ſinne; d that, though our ſinnes be ſometime rborne, vntill they be ripe for the har- eſt; yet doth the forbearing ad a weight to the puniſhment, and the iudgements of God grow then moſt heauy vpon vs, hen we make light our of ſinnes: nay hoſe iudgements whereof we haue an ard conceit, when either the wicked e the inſtruments of God his wrath, or e reaſon of his iuſtice is hidden in em; if we turne backe the eyes of our membrance, will bring vs to ſome ch ſinne, as may be inough to prooue em iuſt. And therefore, as S. *Auguſtine* uiſed certaine chaſt virgins, who con- cluded God to bee vniuſt, in permitting em to the luſt of barbarous ſouldiers; at they ſhould *ſearch their hearts, hether it were not the puniſhment of me other ſinne, or for their pride of that ertue*: ſo in the things which we ſuffer

Lib. 1. de ciu. Dei, cap. 28.

of the wicked most wrongfully, we are
not so much to consider how wicked
they are by whom we suffer, as how
iust he is, who vseth their wickednesse
to the punishment of our sins. Which
rule if it be well and truly obserued, will
bring vs to the secret reason of the iustice
of God, in many of his iudgements,
which otherwise to flesh and blood may
seeme vniust: that howsoeuer it may be
thoght a hard measure *to punish the child*
for the sinne of the father: yet that iudge-
ment is neuer executed, but vpon such
children as are said *to fulfill the measure*
of their fathers, *Matth.*23.32; namely
vpon the wicked children of wicked fa-
thers, as it were vpon the venemous
brood of the serpent, and that *least they*
should fill the face of the earth with Gods
his enemies, as the Prophet speaketh
Es. 14.21, of those wicked children of
the king of Babylon, which yet are said
to be cut off *for the iniquitie of the fa-*
ther. Howsoeuer it may seeme grea-
inius-

niuſtice, that *Quicquid delirant reges plectantur Achiui*, people ſhould bee plagued for the ſinnes of their rulers; yet doth God neuer ſend an euill king *but in his anger, Hoſ.*13.11; or (that which is all one) permit a good king to the power of cunning heads to be wrought to irreligious and vniuſt ends, but when the ſinnes of the people prouoke him thereunto; Howſoeuer many parts of this land, which as yet endure a famine of the bread of life, may hope to excuſe themſelues vpon the ignorance of their vnlearned, or the negligence of their careleſſe paſtors, at *whoſe hands their blood ſhall be required, Ezec.*3.18; yet he, who will require their blood at their paſtors hands, hath ſayd *they ſhall periſh in their owne ſinnes*, and eſpecially in thoſe, by which they haue deſerued to be puniſhed with ſuch paſtors, or at the leaſt bene without all care to procure better. True it is that the puniſhments and afflictions of this life, which

are as Saint *Auguſtine* ſpeaketh, *ignis auro* and *ignis fæno*, in the godly fire to trie gold, in the wicked fire to conſume chaffe; haue different ends in the godly, and the wicked; as being ſent to exerciſe the one to his greater good, and to plague the other to his greater miſerie: yet is the cauſe one and the ſame in both, neither is the godly man at any time exerciſed, with any ſuch affliction, but his own conſcience may aſſure him, that *non venit ſine merito, quia Deus eſt iuſtus, nec erit ſine commodo, quia Deus eſt bonus*; it commeth not without deſert, becauſe God is iuſt; neither ſhall it be but to his good, becauſe God is good. And this as it is a good courſe for priuat perſons, when God doth lay but his finger vpon them, and touch either their eſtate with want, or their calling with diſgrace, or their bodie with ſickeneſſe; to run backe to the ſinne which hath deſerued it; whereunto the puniſhment will as readily bring them as any riuer

vnto

vnto the ſea: ſo is it moſt neceſſarie for vs all, when he ſtretcheth out his arme, to ſmite, with thoſe common calamities of warre, famine, and the peſtilence; that they draw vs to a due conſideration of thoſe common corruptions, which load the earth with the burthen of our ſinnes, and the *ſtinke whereof* (as *Ioel* ſpeaketh) *doth go vp vnto heauen* for vengeance. For *the cup* of God his wrath is neuer *full mixt with red wine*, *Pſ.*75.8, vntill the meaſure of our crimſon and ſcarlet ſinnes be filled in: neither are *the dregs thereof poured out vpon the wicked*, vntill they be *froſen in their dregs*, and *ſetled like* Moab *vpon the lees of their ſinnes*. *The earth muſt be filled with cruelty, before a flood come vpon the earth*, *Geneſ.* 6.13; and the *ſinnes of Sodom and Gomorrha muſt be exceeding great*, *and the crie of them muſt come vp to heauen*, before the Lord *raigne downe fire and brimſtone from heauen to conſume them*: ſo ſlowly doth hee proceed euen againſt

Ioel.2.20.

Zeph.1.12.

Hier. 48.11.

Gene. 5.20.

Geneſ.6.24.

gainſt a *Sodome* of ſinne, ſo long as it hath a righteous *Lot*, & againſt a whole world of wickedneſſe, vntill an arke be prepared to ſaue *Noah*, the preacher of righteouſneſſe. Howbeit, when all *the* [1] *houſe of Iſraell is droſſe*, and the [2] *rulers in the middeſt of her as Wolues*, when *the* [3] *Prophets daube with vntempered morter*, and the [4] *people liue by ſpoiling and robbing*, and *a man* [5] *is not to bee found, which may make vp the hedge, or ſtand in the gap before the Lord*, as the Prophet ſpeaketh, *Ezech.* 22, of his time; and who can denie it to bee true of ours? when luſt, hath not onely loſt the conſcience of ſinne, but alſo the bluſh of ſhame; and as if men *had made a couenant with death, and with hell were at an agreement*, *Eſ.* 28.15; *they declare their ſinnes as Sodome, and hide them not*, *Eſ.* 3.9; when *the good man is periſhed out of the earth, and the beſt is as a brier, and the moſt righteous ſharper than a thorne*, *Mich.* 7.2. & 4: and *he that refraineth*

[1] v. 18. [2] 27. [3] 28. [4] 29. [5] 30.

from

from euill, maketh himſelfe but a pray, *Eſ.* 59.15; when publicke places both in Church and Commonwealth, which were inſtituted and ordained to turne the courſe, and to ſuppreſſe the rage of ſinne, are ſo vnfitly fitted with narrow minds, which can haue but priuat ends, as that all libertie is taken to doe euill by authoritie, whereas authoritie it ſelfe is not tollerable with any mediocritie of good; and thereby the ſtrength of a kingdome Iuſtice peruerted, and the life of Iuſtice religion contemned: in a word when both miniſters and magiſtrates, whoſe ſinnes are not onely ſinnes, but examples of ſinnes, doe *ſell themſelues* 1.Kin.21.2
to worke wickedneſſe, and the difference of good and euill is ſo confounded, as that nothing is thought to be good but in ſhew, nothing true but in opinion: is it poſsible that there ſhould be a God, and not ſee? ſee, and not regard? regard, and not puniſh? puniſh, and not proportion his iudgements to our ſins?

no,

no,no, howſoeuer in the late change of this gouernment, without any change either of the religion or peace of the gouernment; he hath as it were ſealed his loue vnto vs, and giuen vs hope beyond and againſt hope, that he will continue to ouerflow this land with the euer-liuing ſpring of his euerlaſting grace; yet are we to aſſure our ſelues, that he cannot but turne away his grace, when *we*
ud.verſ.4. *turne his grace into wantonneſſe*: and though it be true which *Gregorie Nazianzene* writeth, that *Non niſi coactus percutit*, he neuer ſtriketh but when hee is vrged; yet will he ſmite and ſmite with a witneſſe, when our ſinnes by a kind of violence force him thereunto. Which is the true *therefore*, mentioned in this place, by the which the power of powers and Iudge of Iudges, calleth them to account, who thinke their places without account; and maketh the ſtrong Okes of Baſan, and the tall Cedars of Lybanon, that is, them, who in the ſtrength and pride

pride of their ſinnes prouoke the moſt higheſt; to know, that hee will rather breake the courſe of nature, than not breake the courſe of their ſinnes. *Therefore will I.*

And ſo indeed is it time for him: for what can waſh away the cruelty and oppreſsions wherewith the giants of our world doe grind the faces of the poore, and fill the earth, but another flood? What may conſume the luſt of this land, as it were the luſt of another *Sodome*, but fire and brimſtone from heauen? How can the diſobedience of this age to euery kind of authoritie, equall, if not beyond that of *Core*, *Dathan*, and *Abiram*, thinke *a common death* a ſufficient puniſhment; and not rather looke *that the earth ſhould open her mouth and ſwallow vp* the offenders *aliue, and they goe downe quicke vnto the pit*, *Num.* 16. 30? This age is too wiſe to be mooued with ordinarie iudgements: if we haue the honour to be gods among men, or

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the power to worke mightie things in the world; we *ſacrifice to our nets, and burne incenſe to our yarne, Hab.* 1.16: and
Pſal.14.1. ſay, if not with our mouth, yet *in our heart there is no God*; If our euill counſailes haue good ſucceſſe, and when we rebelliouſly tranſgreſſe, wee proſper in our wicked waies; we ſpare not to ſay,
Eze.9.9. *Tuſh the Lord ſeeth not:* If when wee multiplie ſinne vpon ſinne, and by the cords of vanitie draw on the cartropes of iniquitie, and adde as it were thirſt vnto drunkenneſſe, we be not plagued like other men, we preſume to ſay, Tuſh
Zeph.1.12. the Lord careth not, *he will doe neither good nor euill:* If God forbeare vs, wee thinke his hand ſhortened: and if we do not feele his rod, we make a queſtion of his power: yea, the irreligion of this prophane age, is growne to that impudencie, as to diſpute of principles; to call not onely God and his holy word the Scripture, but heauen, hell, angels, diuels, the reſurrection of the bodie, and

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the immortalitie of the ſoule in queſtion; ſo that if he will find any faith vpon earth, hee had need to come with new miracles; doe I ſay miracles? I ſhould haue ſaid with more then miracles, leaſt our ſearching wits find the reaſon of them, or otherwiſe conclude them to be but our ignorance of the cauſe. For whatſoeuer exception, either vaine philoſophie, or prophane gentilitie tooke againſt the wonderfull workes of God in elder times; as that the *burning and not conſuming buſh* was but a Meteor, Exod.3.2. that *the paſſage of Iſrael thorough the middeſt of the ſea vpon drie grouud*, was but vpon the aduantage of a neape tide, Exod.14.22. that the *Manna which God rained in the wilderneſſe*, was but the mildewe of that countrey, Exod.16.15. that *the fall of the wals of Hiericho at the ſound of the trumpets*, was but an earthquake; Ioſ.6.20. that Chriſt himſelfe did no miracle but *by the helpe of Belzebub*: Mat.12.24. that and worſe then that doe the licentious wits of our time obiect againſt

gainſt the power of God, and ſo tie him vnto ſecond cauſes, as if the world did run vpon the conſtant wheeles of euerlaſting motions, which it is not in his power ſo much as in the power of a clocke-keeper either to breake or to alter; that it is now high time for him to caſt both heauen and earth in a new mould, if he will prooue himſelfe to be a God. Wherein if the reaſon of man, were not altogether vnreaſonable, it were incredible to conceiue, how contrarie a courſe it euer taketh to that it ſhould; how it aſcribeth nothing to the power of God in our puniſhments, and yet caſteth all vpon the will of God in our ſinnes; how it boundeth that which hath no bounds, the power of God, within the narrow liſts of ſecond cauſes: and whereas it ſhould bee bounded it ſelfe within the compaſſe of the reuealed will of God, it flieth looſely into the boundleſſe bounds of his abſolute will, and ſo caſteth all the euill we doe, and

which

which is our own, vpon the will of God; but for the euill we ſuffer, and where-with God doth iuſtly puniſh our ſinnes, of that it can find no other reaſon or author, but this or that eclipſe, this or that coniunction of this or that planet; as if Philoſophie it ſelfe had neuer taught, that *Prima cauſa, & primus motor*, the firſt cauſe, and the firſt moouer, which moueth all things, and is himſelfe moued of nothing, is *liberrimum agens*, the freeſt of Agents, and hath a prerogatiue aboue the prerogatiue of any prince, to work for the good or euil of the whole, aboue, and beſide, yea & againſt nature: or as if we needed any other experience than our owne, of this yeere; how hee can bleſſe a nation beyond all the reaſon of man his policie; and puniſh a nation beyond all the rules of ſecond cauſes. For who can denie? but that it was the worke of his owne hand, to conquer the malice of all factions, and by vniting euen deuided hearts, to make as it were,

a concord of diſcords; that hee might eſtabliſh the crowne in peace vpon the right and vndoubted heire: howſoeuer they, who heretofore haue bene pleaders for broken titles, can now *challenge a great part in this worke*: and that they may inſinuate their falſe hearts into his princely fauour, and qualifie the diſtaſt of their traiterous bookes, doe not bluſh to publiſh vnto the world, that *they haue their deſires, though not in the order of their wiſhes, becauſe they firſt wiſhed him to be a Catholique, and then their king; but ſince he is firſt their king* which wee haue reaſon to think they neuer wiſhed, *the next of their hope is to haue him a Catholique in due time*, which we hope they ſhall haue neuer reaſon to hope, eſpecially if they vnderſtand Catholique in that ſence, whereby they haue vnproperly impropriated it vnto themſelues. Againe, who can denie but that it is the worke of his owne hand; in this firſt yeere of our renewed both religion and peace

N.D. In the addition to the preface of the three conuerſions of England.

peace to better both ſtrength and hope of their continuance; to ſauce our ioy with mourning, and the multitude of his mercies one way, with the death of many thouſands another, that hee may worke vs to thankefulneſſe for the one, and to repentance by the other? and yet who is he that doth not more ſtudie Almanacks then the booke of God, to deriue this viſitatiõ rather from Eclipſes then from him, who worketh in them and beyond them at his pleaſure? But what is it to reaſon with man his reaſon, eſpecially in things aboue reaſon, and wherein it is ſo contrary vnto it ſelfe, as to make vnto it ſelfe falſe gods by the ſame reaſon for the which it denieth the true? For what was the reaſon of ſo many gods among the heathen? but becauſe they made euery thing a god that had any rare gift or quality, or did any ſtrange thing, whereof they could find no reaſon? And what is the reaſon why ſo many in theſe dayes denie the true? but

becauſe they cannot find a reaſon of thoſe miſteries, how a virgin ſhould beare a ſonne; how the word ſhould become fleſh; how there ſhould be a reſurrection of the body; how a life after death: So becauſe they cannot find a reaſon of naturall things, they make vnto thẽſelues falſe gods, & becauſe they cannot find a reaſon of ſupernaturall things; they denie the true; and therefore if they would but ſtand their owne reaſon; the ſtrangeneſſe of this yeers plague, which hath raged with ſo great fury, deuoured ſo many in ſo ſhort a ſpace, and verefied that of the Prophet, *a thouſand ſhall fall beſide thee, and ten thouſand at thy right hand, Pſal.* 91.7; might humble them vnder the mighty hand of God, to acknowledge his power aboue ſecond cauſes, that it is he & he alone, who, as he threatneth in the next place, will ſmite, & *make ſicke in ſmiting.*

Which we may not vnderſtand of
Mat.10.30. that his ordinarie prouidence, who *hath*

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the haires of our head numbred,& without whom there doth not ſo much as a ſparrow light vpon the ground: wherby he is truly ſaid to haue a ſtroke in euery action,& a hand in euery motion; and whereby the greateſt Monarchs of the world,in their greateſt deſigns, are but the inſtruments of his power,who hath *the hearts of kings in his hand*, & howſoeuer he hath giuen them power to worke mightie things, hath yet reſerued ſuch a prerogatiue vnto himſelfe, that for the ſucceſſe & euent of all both counſailes and actions, they are to expect it at his hands; but rather of the ſtretching out of his hand to ſome extraordinarie iudgement, and the thruſting of the ſickle or ſword of his wrath into the harueſt of ſinnes, ripe to execution. For as it cannot be denied but that the finger of God is in the leaſt infirmitie wherewith hee toucheth any priuat perſon ; ſo when the exceſſe of ſinne doth prouoke him *to rebuke in anger and to puniſh* a people *in his heauie diſ-*

Mat.10.29.

Prou.21.1.

Pſal.6.1.

pleaſure, he doth not only *ſtretch out his arme*, *Eſa.9.21*, but *gather his armies* (as Iob ſpeaketh) *cap.19.12*, *to campe about them*, & fighteth againſt the wicked with good and euill, naturall & ſupernaturall inſtrumẽts of his wrath. And though his hand be in warre, when he ſendeth a forraigne power as it were a vulture to prey vpon the carion of a natiõ ripe or rather rotten in ſinne; and as the Prophet ſpeaketh, *numbreth them vnto the ſword*, *Eſa.65.12*; though he haue a hand in famine, when *he breaketh the ſtaffe of bread*, and ſendeth *cleannes of teeth* as it is called, *Amos 4.6*: yet is it moſt properly the work of his owne hand, when he ſmiteth a nation with the *Peſtilence*, & proceedeth as he did againſt *Egypt* with ten plagues, as it were with ten ſtrokes of his mightie hand: And therefore, when God by the Prophet *Gad* did offer vnto *Dauid* the choice either *of ſeuen yeeres famine vpon the land*, *or three moneths flying before his enemies*, *or three dayes peſtilence among*

Ezech 14. 13.

his

his people; he choſe the *peſtilence*, as by the which *he did* more properly *fall into the hand of the Lord*, 2. *Sa.* 24. 15: for howſoeuer the reaſon of the naturall man doth ſeeke the reaſon of the peſtilence in naturall cauſes, and the cure thereof in naturall remedies; and thereby the rather flie the places where it is, then the ſins which it followeth, as if there were ſome other phiſicke then repentance for it: yet doth the ſcripture call it *the hand of God*, *Exod.* 9. 3; and *the ſword of the Lord*, 1. *Chr.* 21. 30; *& the arrowes* of his wrath, *Pſ.* 91. 5. Yea if natural men will but conſult the Authors of their own wiſdome, they ſhall find that the heathen poet *Homer* deſcribing a memorable plague of the *Grecians*, faineth *Apollo to haue ſent it by ſhooting his arrowes amongſt them*: that *Hippocrates* in his *Prognoſticis* calleth it τὸ θεῖον, an heauenly puniſhment or ſcourge: *Dioniſius Halicarnaſſæus*, θεήλατον συμφορὰν, a calamity ſent from God: Mercurialis, *fulmen cæleſte*, the thunder- *Iliad.* 1.

bolt of heauen; That *Galen* himselfe, who in other things ascribeth little to diuine power, in his *Epidemicis* referreth the cure thereof vnto the gods; That the Romanes, as T. *Liuius* witnesseth, when they could find neither cause nor end of it, did by the *decree of the senate, consult the bookes of the Sibils*: that as *Procopius* writeth in the second booke of the *Persian* warre, there could no remedie bee found for it, but from God that sent it: that *Esculapius* as Saint *Augustine* noteth, finding no naturall cause of a plague in his time, did cast it vpon that sacriledge, whereby priuat persons had the houses of their gods in possession; and therefore that they haue no reason, but to acknowledge it to bee as the *Canonists* define it, *bellum Dei contra homines*, the warre of God against men. And surely if there be any necessitie for God to warre against men, there is none greater, then that he warre against such men, as not only *open the*

Dec. 1. lib. 5.

De ciu. Dei lib. 3. cap. 17.

mouth

mouth of blaſphemie againſt heauen, *Pſal.* 73.9: but fight with the power of reaſon, againſt the power of God, & beleeue no more of his rod then they feele, no more of his power then they ſee in ſecond cauſes; nay as *Balaam did beat the Aſſe which ſaw the Angel which hee ſaw not*; ſo doth the wiſedome of the world condemne the fooliſhnes of preaching, which ſeeth more in the iudgemẽts of God then the reaſon of the naturall man can attaine vnto. But as we read of *Tyberius* the emperour, that howſoeuer at ſome time his greatneſſe among men, made him to forget a greater aboue him; yet if he did but heare it thunder, he was driuen to forget his owne greatneſſe, and glad to flie into ſellers and caues of the earth for his ſafetie: ſo howſoeuer the wantonneſſe of prophane wits can diſpute and reaſon of the power of God, as long as it keepeth the ordinarie courſe of ſecond cauſes; yet if he thunder out his iudgements in any extra- Num. 22.27.

extraordinary manner, I do not ſay how ſhall their vaine reaſon be able diſpute, but how ſhall their proud hearts be able to indure the cõſuming fire of his wrath? And therfore let the irreligious amongſt vs rage both with pen & ſword, as *Iulian* did againſt the ſimplicitie of Chriſt, and Chriſtianitie; there will be a time when they ſhall be enforced to crie, *Viciſti Galilæe*; that he whom they contemned for a Galilean, hath a power aboue them: let naturall wits make all things naturall, they ſhal one day feele that ſupernaturall power, which wil raign plagues beyond nature, wil ſmite, & *make ſicke in ſmiting*.

How much the more fit were it for all without exception, to bend both their wits & their hearts to the better application of that circumſtance of the perſon, (*thee*) *will I make thee ſick in ſmiting thee*; that ſeeing ſinne to be the cauſe, God the author, his ſmiting ſick the puniſhment, we make the better vſe of this iudgemẽt. For in generall calamities, the poore are

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not the onely, or the chiefe offenders; as our Sauior Chriſt ſpeaketh, *Luke* 13. 4; *that they vpon whom the tower of Siloam fell, were not ſinners aboue all that dwelt in Hieruſalem*; ſo it is to be feared, that thogh the ſword of God his wrath haue deuoured many thouſands, yet hath it left many, and many thouſands vntouched, whoſe ſinnes haue as much, if not more, prouoked the wrath of God againſt the land. For thogh it haue ſwept *the ſtreets of vnlawfull gain*, and made an entrie into the *ſhops* where the ballance of deceit raigneth, and the ſcant meaſure which is abominable; though it hath met in ſome ſort with the *wantonneſſe of youth*, and the *idleneſſe* of ſuch *poore* as had rather beg then labour for their liuing; yet hath it not come neere to the *ſeat of iniuſtice*, or the *houſe of oppreſſion*; it hath paſſed by *the doore of briberie*, and *the church of Simonie*; *the ſchooles of Atheiſme*, and *the poſſeſſions of Sacriledge* haue not bene viſited; it

hath

hath but ſummoned *the court of pride*, and *the Palace of pleaſure*, that I may ſay nothing of many other crying ſinnes, which in many perſons and many parts of this land haue beene ſecure and free from it. Which ſecret iuſtice of God, to puniſh leſſer ſinnes in ſome, and not to puniſh greater in others, to mow downe the vnprofitable and vnfruitfull thiſtles, and not to hew down the rebellious oakes which contemne, and the preſumptuous Cedars which challenge the Lord to iudgement; ſhold be ſo farre from giuing heart to ſinne, or encouragement to ſinners, as that it ſhould worke the repentance of greateſt, out of the puniſhment of leſſer offenders; ſtrike the fat *kine of Baſan which dwell* (as they thinke ſafely) *in the mountaines of Samaria*, with a compaſsion of thoſe ſilly ſoules which lie in the high way of the peſtilence, and haue not whither to flie from it; yea, it ſhould kindle in publicke perſons, whoſe ſinnes for the

moſt

moſt are the chiefeſt occaſion of publick calamities, a zeale like that of *Dauid*. We O Lord, we are they that haue ſinned againſt heauen, and againſt thee, but theſe ſeelie ones that periſh, what haue they done in compariſon of vs? For as *Clemens Alexandrius* well obſeruеth; *Bona eſt ars terrere ne peccemus*, It is the good art of God to terrifie, that we may not ſinne; and that good art of God toward vs, to bee merciſull in iuſtice, to be angry in loue; doth require as good harts of vs toward him, that ſeeing as *Cyprian* noteth, *Peſtis explorat iuſtitiam ſingulorum*, the plague is a ſearcher and trier of euerie good and honeſt mind; and that, or nothing, can take downe the creſt of pride, quench the furie of deſire, abate the edge of reuenge, weaken the arme of oppreſsion, ſtop the mouth of blaſphemie, yea ſift hypocriſie it ſelfe vnto the bran, and turne the hard heart of couetouſneſſe into the bowels of compaſsion: wee not onely

ſtriue

ſtriue euery one to amend one, but all ioyntly to make this plague of ours like that *Numb.* 11.34, *ſepulchrum concupiſcentiæ*, the graue and ſepulchre of our luſts. But in this point I know not how it commeth to paſſe, that not only euery priuat perſon, but euery ſeuerall calling amongſt vs, doe thinke to cleare themſelues by accuſing others; and as *Ahab* told *Eliah, that it was he*, when indeed it *was himſelfe, and his fathers houſe, that troubled Iſrael*: ſo the magiſtrates doe caſt this iudgement of God vpon the faults of the miniſters, and the miniſters vpon the faults of the magiſtrates; the lawyer vpon the marchant, and the marchant vpon the lawyer; the Court vpon the countrey, and the countrey vpon the Court; the rich vpon the ſinnes of the poore, and the poore vpon the ſinnes of the rich; euery one vpon euery other, no man vpon himſelfe. And this compariſon is that deceitfull ballance which maketh vs to commit many errors, as well

1. King 18. 18.

well in the conſcience of our ſinnes, as in the ſence of God his iudgements, That if our paſtors be worſe than we, we are no ſinners; and if we be plagued for the ſinnes of our rulers, it is no ſinne of ours that hath deſerued to bee plagued with ſuch rulers. If wee at any time bee oppreſſed with the crueltie, or diſgraced by the enuie, or wronged by the iniuſtice and tyrannie of the wicked; wee complaine (and in ſome reſpect not without cauſe) of the wicked, by whom wee receiue our iniurie: wee neuer enter into our own hearts, to find that ſinne which our good God, who can iuſtly vſe vniuſt meanes, doth puniſh in vs. Whereas if we did in ſingleneſſe of heart examine euery one our owne waies, and ſincerely acknowledge the *groſſe corruptions of our magiſtracie*, in ſeeking (for the moſt) their owne, before the common good; *the ſhamefull abuſes of our miniſterie*, in being (many of vs) no where miniſters but in the pulpit, if in

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the pulpit; the *vnsatiable couetousnesse of the rich*, by inclosing liuings, and engrossing commodities, to oppresse and grind the faces of the poore; the *sinfull idlenesse of the poore*, which is the dayly mother of *incestuous lusts* among themselues, of *vniust stealing* from other men, of *seditious conspiracies* against the state, and *desperat murmurings* against God: we would not so much dispute, whether it be *thee*, or *thee*, that God smiteth, as plead all guiltie of this iudgement; and thereby studie euery one to amend one, but yet not without a care to amend others. For we are al members of one bodie, and as the publicke sinnes of priuat persons prouoke the wrath of God against whole kingdomes: so when the iudgements of God light heauie vpon any part of the whole, euery part of the whole is to be mooued with it, as it were with the fire of a whole citie, though begun but in one house. For though that *fornication in the Church of Corinth*

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(*the like whereof was not named among the Gentiles* were but the ſinne of one *Corinthian*; yet was it layd to all their charge, in that *they were puffed vp, and had not rather ſorowed, that he who had done the deed might be put from among them*) 1.*Cor*.5.2; ſo daungerous a thing it is, I doe not ſay to commit, but not to be offended with that which others commit, when they prouoke the wrath of God againſt the whole. For hee that will ſpare *all Sodome for one Lot*, *Geneſ*. 19.22; whoſe *ſoule is vexed with the vncleane conuerſation of the wicked*, 2. *Pet*. 2.7: will puniſh *all Iſrael for the ſinne of one Achan*, *Ioſ*.7.1: if in not being offended they ſeeme content with it, or by their ſilence witneſſe a conſent vnto it; & therefore howſoeuer the luke warme ſpirits of our time can flatter themſelues with an opinion of a good conſcience, as long as they doe not commit the things which the wicked doe; yet *haue they fellowſhip with the vnfruitfull works*

of darkeneſſe, if they doe not *reproue them*. *Ephe*. 5.11; and may be ſaid to commit, or at the leaſt to be acceſſarie vnto euill, if they doe but wincke at it; yea the plague will neuer ceaſe, vnleſſe we haue the *zeale of Phinehas*, *Numb*. 25.8; I doe not ſay, to ſlay ſinners, but as farre as in vs lieth, to ſlay ſinne euen in mightie offenders. And ſurely if euer there were a time, in the which we had need to be ſet on fire with that zeale of *Phinehas*, againſt the crying ſinnes that raigne amongſt vs; now euen now it is, and that for many reaſons: Firſt, in reſpect of his *rich mercy*; that when our fiue and fortie yeeres peace had brought foorth nothing but the euils of long peace; contrary to the reaſon of man his policie, contrary to the longing and hope of them who haue euer had euill will to our Syon, contrarie to the expectation and feare of our owne hearts, and contrary to the opinion of the whole world; our loſſe ſhould bee

without

without loſſe, and our peace changed into peace again. Secondly, in reſpect of his *iuſt mercy*, that when it ſtood not with his *Iuſtice* to let ſo many and ſo great tranſgreſsions to paſſe vnpuniſhed; when our peace had deſerued either to be oppreſſed with the tyrannie of a forraigne ſword, or torne in peeces with the furie of a ciuile diſſention, and our plentie, or fulneſſe of bread, to be puniſhed with a ſcarcitie, or cleanneſſe of teeth; he ſhould giue vs as it were the choice of *Dauid*, and viſit vs with no other rod then that of the peſtilence, whereby we fall but *into his owne hand, whoſe mercies are great*, 2. *Sam.* 24. 14. Thirdly, in reſpect of his (if I may ſo call it) *vnmercifull iuſtice*; that when the plague was due to our ſinnes, that worthy inſtrument of his glory and our good, *our Soueraigne*, ſhould haue his part in this iudgement; and not onely be viſited at the gates of his court, but alſo driuen from his owne houſes, and

hunted from countrey to countrey, from one citie to another, and all for the puniſhment of our ſinnes; that if we cannot be prouoked either by his *rich mercie* to thankefulneſſe, or by his *iuſt mercie* to repentance, yet that his (in a maner) *vnmercifull iuſtice*, to lay our euils vpon him, who hath brought ſo many good things vnto vs, and vnto ours after vs; ſhould ſtrike the hardeſt of our hearts with a compaſsionate remorſe, and euen force vs to a complaint contrary to that of king *Dauid*; that as hee when his people were plagued for his ſinne, cried vnto the Lord *Me, me adſum qui feci in me conuertite ferrum. I haue ſinned, yea I haue done wickedly, but theſe ſheepe what haue they done?* So our caſe being cleane contrary, our cry ſhould be accordingly; we O Lord, we are they that haue offended, but thine annointed *our Soueraigne*, what hee hath done, that he ſhould bee welcommed to his birthright with a plague for our ſinnes?

The

The rather becauſe he who as yet doth but ſmite, and make ſicke in ſmiting will proportiõ his iudgements to our ſinnes, and as it followeth in the laſt place, *make vs deſolate for our ſinnes*, if we meet him not with repentãce in the way. For he who *ordereth all things, in meaſure, number and weight, Wiſd.* 11.17; as hee hath a rũle for perſons that *potentes potenter*, the mightie ſhall be mightily tormented, *Wiſd.6.6*: ſo hath he the meaſure of *tantum* and *quantum* in his iudgements: *ſo much as the ſinfull citie hath liued in pleaſures, ſo much ſhall be giuen to her torments, Reue.* 18.7; the proud nation, that *with the ſonne of the morning will aſcend into heauen, ſhall bee brought down to hell, Eſ.* 14.13; the obſtinat people *that will not heare when the Lord crieth, ſhall cry vnto the Lord, and not be heard, Zach.* 7 13; ſuch a proportion hath he in his iudgements, that if the good men of a land be but *as a basket of ſummer fruit*, whoſe goodnes cannot continue,

the ſunne ſhall goe downe at noone vnto them, *Amos* 8.9 : If ſo few, that like a poore mans ſheepe they may be numbered, there ſhall be *a remnant left as of Oliues after the ſhaking of the tree, or grapes after the vintage*, *Eſa.* 24. 13: But if there be a generall deluge and inundation of ſinne which carieth the ſtreame and courſe of a kingdome with it, he will then *ſweepe with the beeſome of deſtruction, cut off the name with the remnant, and make the land a poſſeſſion for the hedgehog*, *Eſa.* 14.22, *and* 23. Wherin if any nation might plead a prerogatiue; who better then his peculiar people, whom though he *multiplied as the ſand of the ſea*, *hedged about* with his prouidence, *fortified with a tower* of his ſtrength : yet for the exceſſe of ſinne, did he lay them waſt, and leaue them *as a cottage in a vineyard, or a lodge in a garden of cowcumbers Eſa.* 1. 8. But this iudgement to this land, doth he as yet rather threaten, then haſten; as willing

Hoſ.1.10.

Eſ.5.2.

to

to trie vs by all meanes, before he come vnto extreamities : yea it is more then manifeſt, that he is more ready to turne from his wrath, then wee from our ſinnes, in *that he plucketh vs as a firebrand out of the flame of* his heauie diſpleaſure, *Amos* 4. 11 : and at this preſent ſeemeth to ſay vnto the *Angell* of his wrath, as he did in the time of king *Dauid, It is ſufficient, hold now thy hand* 2. *Sam* 24. 16. What then remaineth, but that as deere children of ſo louing a father, we kiſſe the rod of ſo mercifull a iudge ? and ſeeing *our ſinnes* are the principall *cauſe* which haue prouoked *God* as the true *Author*, to ſmite, and *make ſicke in ſmiting*, as to a iuſt iudgement ; ſeeing he cannot forget his mercie in iudgement, but ſtoppeth his furie in the courſe, and holdeth his hand in the execution of his warth, from proportioning deſolation to abhomination, a full meaſure of wrath to the full meaſure of our ſinnes : both *we* and our

King, *we* who are iuſtly plagued for our owne offences; and our *King* who beareth a part in our puniſhment, make a right vſe of this his viſitation; *we*, that wee repent vs of our crying ſinnes, the onely fruits of our long peace, and ſinne no more, leaſt a worſe thing happen vnto vs; our *King*, that out of this iudgement he take a warning, and leſſon, to know, that he is brought by his and our God to his owne, but not for himſelfe; in peace; but not to bee at peace with our ſinnes: that he is ſent, as to enioy the good things, ſo to reforme the euils of this land; and therefore that he is to walke betweene God and this people, as another *Moſes*, of whom it is excellently obſerued, that *Cauſam Dei apud populum gladijs, cauſam populi apud deum lachrimis egit*; hee pleaded the cauſe of God to the people with the ſwords of Iuſtice: he pleaded the cauſe of the people to God with the teares of Mercie; So, hee that hath bleſſed vs

with

with him, will bleſſe vs in him, and by him continue vnto this land that rich bleſsing of true religion, and godly peace, as long as the Sunne and Moone ſhall endure. Which the God of glorie graunt in the grace of his Sonne Chriſt, to whome with the Father and the holy ghoſt be all honour and glorie, now and for euer.

Amen.

The

The principall care of Princes to bee Nurces of the Church. Preached before Queene *Elizabeth* at Whitehall in Lent. 1594.

Isaiah. 49. 23.

Kings shall be thy nursing fathers, and Queenes thy nursing mothers.

1. Iohn. 4. 8. THe loue of God, or rather God who *is loue* it selfe, and in the abundance of his loue made the world for man, & man for himselfe; as hee had no other cause of his loue,

loue, but his loue; no other end, but in our good, his glory: ſo hath he neglected no meanes to make knowne, how much he loued man aboue all the creatures of the earth; how much among mē, thoſe that in the vnity of faith were gathered to the fellowſhip of his Church, beyond all the nations of the world. For as in the creation, he did but *ſpeake the word, & the heauens were made*; Pſal. 33. 6. he did but *commaund* and earthly things were brought foorth: when to the framing of his laſt and beſt worke, hee called his wiſdome as it were to counſaile, how he might *make man after his owne* Geneſ. 1. 26. *image and likeneſſe*: and ſeeing in the ſame wiſedome that it was *not good for* Geneſ. 2. 18. *man to be alone*, he ſhewed himſelfe no leſſe carefull, how to make him a *helpe*, yea ſuch a helpe as might be *meet for him*: ſo after the creation, did his loue abound much more; when to recouer in ſome, what all had loſt in their father Adam, he trauailed many yeeres as it were

were in childbed with a more then motherly loue and care, how hee might bring forth vnto himſelfe a Church.

Ezech.16.5. And though *in her natiuitie ſhe had no eye to pitie her, but was caſt out into the open field to the contempt of her perſon in the day that ſhe was borne*; though for many of her yeeres ſhe liued but a ſtranger vpon earth, & was ſo far from being entertained in the courts of princes, as that ſhe was baniſhed from the borders of their kingdomes; yet when in her weakeneſſe hee had ſufficiently taught her to know her ſelfe, and to acknowledge his power, it pleaſed him to make her ſo perfect through his beauty, as that

Eze.16.13. ſhe *grew vp into a kingdome*, and in the end had this of the Prophet fulfilled, that *Kings ſhould be her nurſing fathers, and Queens her nurſing mothers*. Which words, howſoeuer at firſt ſight they may ſeeme to intend nothing but the *dutie* of *princes* to *nouriſh the Church*; nothing but the *benefit* of the *Church*, to haue

Kings

Kings and Queenes to be her nurces; yet if wee trie and examine them by their weight, we ſhall find, that in the *dutie of princes* is the *benefit of princes*; and in the *benefit of the Church*, the *dutie of the Church* implied. For therefore is the *Church* in all dutie more than bound to *Princes*, becauſe ſhee hath her peace in their fauour; and ſo much the better do things goe with princes, by how much they haue the greater care of religion; inſomuch, as, *religion* and *gouernment* are rightly ſaid, *Mutuis ſtare non officijs ſolum ſed beneficijs*, to haue their ſtrēgth not onely in the *duties* but in the *benefits* of the one vnto the other. Wherein it is hard to ſay, Whether the goodneſſe of God were greater toward the church or toward princes, when he called the mightie ones of the world, who were puffed vp with the opinion of their owne power, and ſeeing nothing aboue them, contemned all that was below them, to ſubmit themſelues to the do-

ctrine

ctrine of his will; and to take new rules of policie from that Church which was but baſe and contemptible in the eyes of the world; howſoeuer otherwiſe *glorious things were ſpoken of it.* For albeit at the firſt they were ſo farre deuided, as that the *Kings of the earth ſtood vp, and the princes tooke counſell againſt the Lord and againſt his Chriſt*; though for an age of the primitiue Church, nothing was thought ſo preiudiciall to crownes as the religion of Chriſt, nothing was found ſo cruell to the Church, as the perſecution of princes; yet when the heat of their rage was ſomewhat cooled with the teares of innocents, and their thirſtie minds ſatisfied with the bloud of martyrs, they grew to ſuch peace, as that the *lambe might dwell with the wolfe*, and *the kid feed with the lyon*, as it was before promiſed, *Eſai.* 11. 6: yea farther, they became ſuch helpes the one to the other, as that religion had no ſuch ſafetie as in the protection of princes; and the crownes

Pſal. 87. 3.

Pſal. 2. v. 2.

crownes of princes had no ſuch ſecuritie, as in the obedience of religious ſubiects.

In which point we may obſerue a notable ſecret of God his wiſedome, who though he had *in his hand the hearts of Kings*, and might as well at his pleaſure haue diſpoſed of the kingdomes of the earth as of the earth it ſelfe, which was but *his footſtoole*; though he knew that the eyes of people were in the heads of princes, & that the calling of one prince would be the conuerting of many people; yet did he lay the foundation of his Church in the humilitie of weak means, that all the glorie might be his owne; and then began to caſt his fauor toward princes, when it might bee more than manifeſt, that they were called rather for their owne good, than for any need he had of their power: he ſaw ſo farre into the darkeſt of all naturall ſecrets, the heart of man, as that he found how readie it is to challenge that which it hath not,

Pro. 21. 1.

Eſai. 66. 1.

not, vnto it ſelfe; and that which it hath, as of it ſelfe; and therefore how dangerous it were to make them the inſtruments of his power, who had but an opinion of their own. And though he had in his hand a *rod of iron* with the which he might haue *broken them in pieces like potters veſſels*; and haue delt with his Church in the new teſtament, as he did with his people in the old, when he ſealed their deliuerance out of Egypt with ten plagues, as it were with ten ſtrokes of his power, vpon their enemies; yet did he rather arme her with patience, and ſo make the blood of Martirs the ſeed of the Church: as that in thoſe ten perſecutions of her youth, the hearts of Tirants were conquered, as finding that they might ſooner want torments then the Chriſtians patience; and that dayly the more they were cut off, the more they were increaſed. And therefore as to the planting of doctrine, hee uſed not the wiſedome of the world, but

Pſal. 2,9.

choſe the fooliſh things of the world to confound the wiſe, that the more might bee aſcribed to the grace of his ſpirit; ſo in prouiding for the eſtate of his Church, he did not begin with the princes of the world, but *choſe the weake things of the world to confound the mightie*, that wee might the better acknowledge it to bee the worke of his own right hand. Howbeit, as when the doctrine was throughly planted, the extraordinarie gifts of the ſpirit ceaſed, & learning was ſo brought to the obedience of the truth, as that euer after the beſt learned were the fitteſt inſtruments to ſet it foorth: ſo when the power of God had bene in weakeneſſe ſuffiiciently declared to bee ſuch, as all the world was not able to reſiſt; the princes of the earth were taught to *kiſſe the ſonne* of righteouſneſſe; & as to eſtabliſh their crownes vpon the feare of the Lord, ſo to ſeeke their honor in the loue of his Church. 1. Cor. 1. 27. Pſal. 2. 12.

Which while ſome intemperate ſpi-

rits haue not beene ſo well aduiſed as to obſerue ; their blind zeale hath carried them ſo farre, as to thinke, that neither *learning* could ſtand with the *Spirit of God*, nor *ciuile authoritie* with the *religion of Chriſt* : and therefore as in diſgrace of *learning*, they pretend I know not what hidden power of the *Spirit* ; ſo to the ouerthrow of all good order both in Church and common wealth, they ſtriue for *equalitie*, which is truly ſaid and as truly found to be the *mother of confuſion*. Wherein beſide that they build vpon a falſe ground, in that they faſhion the ripe yeeres of the Church to her infancie, & admit no more then was in practiſe in the time of the Apoſtles (who though they made perfect the rules of doctrine, did yet but draw as it were the firſt lines of Church gouernement, to the which it ſhould be proportioned according to the circumſtance of her increaſe:) what reaſon can the moſt popular minds giue, why that rule

of

of the Apoſtle, 1.Cor.7.20, *Let euery man abide in the ſame vocation wherein he was called*, ſhould not as well hold in the Princes that did become Chriſtians, as in the perſons of meaner calling? And though it ſtood not with the good pleaſure of God, to giue that ſucceſſe to their labours, whom *he made fiſhers of men*, as that at the firſt they ſhould bee fiſhers of kings; yet that of the Apoſtle *not many mightie, not many noble are called*, implieth that ſome of them who were called, were noble, and mightie: in which ſome, it was no more required that they ſhould goe from their calling, then that euery Chriſtian becauſe hee was to *be renewed in the ſpirit of his mind* Ephe. 4. 22, ſhould goe out of the body; as it is plaine in the Souldiers the third of Luke, whom *Iohn* did not will they ſhould leaue to be Souldiers, but that they ſhould *doe no violence, and be content with their wages*; as alſo, in that chiefe gouernour vnder the Queene of

Mat.4.19.

1.Cor.1.26.

the *Æthiopians* whom *Philip* baptiſed
verſ.27. in the eight of the Acts. For it doth not
follow that becauſe the *kingdome of*
Iohn.18.36. *Chriſt is not of this world*; therfore Chriſtians may not be Kings, nor the kingdomes of the earth Chriſtian; for as the Church militant liueth in earth, and yet
Phil.3.20 hath *her conuerſation in heauen*; ſo the Chriſtian princes of the world the better they rule vpon earth, the better they ſerue God in heauen; of whom it is required, *non vt diademata abijciant ſed vt*
Tertulian in Apol. *ſubijciant Deo*, not that they caſt away their crownes, but that they weare them to the honor of God. And therefore is their office and function tearmed as it were by a ſpeciall prerogatiue, *the ordinance of God*, *Rom.*13.2: therefore are they themſelues renowned with the name of *Gods*, *Pſalm.*82.1; therefore is the ſpirit of God doubled, and his graces multiplied vpon them, beyond the common ſort of men; as in & by whom he is to bring more then ordinary things

to paſſe among the ſonnes of men: therfore was it ſo farre from any purpoſe of God, that the kingdomes of the earth ſhould not ſtand with the kingdome of his Chriſt, as that it is propheſied, that *the kings of the Iſles ſhould offer vnto him, and all the nations of the earth ſhould worſhip him*: yea as it is in this place, they ſhould haue that honour to bee the tutors, and *nurces of his Church.* Pſal.72.10.

And leaſt the iniquitie of any *Salique law* ſhould depriue women of this honour, to whom the law of God hath giuen *a right to inherit*, and ſo to weare the crownes that goe by inheritance; therefore is there ſpeciall mention made of them, and it is as well promiſed that *Queens* ſhould be the *nurſing mothers*, as that *Kings* ſhould be *the nurſing fathers* of the Church. For howſoeuer the ſcripture excepteth againſt their *teaching*, yet beſide the law, it hath example of *Debora* and others for their ruling ouer the people of God; and the ſame Goſpell Num.27.2. 1.Cor.14.3. Iudg.4.4.

that hath equally called *male & fœmale*, *Gal.*3.28; to be the children of God *in Christ*; yea as Peter ſpeaketh, *to be coheires of the grace of life*; doth equally bind them not onely to be religious, but to nouriſh religion in others, according to that ſtate in the which they are called. Neither was it without a ſpeciall purpoſe of God, to giue incouragement to that ſex, that the faith and well doing of ſo many women, is ſo particularly recorded in the ſcripture, that the entertainment which *Rahab gaue the ſpies*, is not ſuffered to die; that the ſmall quantitie of *meale which the widow of Sarepta* ſpent vpon *Elias*; that the *chamber and bed, & table, & ſtoole & candleſticke*, which the *Sunanite* prouided for *Eliſſeus* doe not looſe their reward; that the diligence of *Martha*, and the *better choice of Marie*, and *the woman of Canaans ſtrong faith*, & the *Samaritane leauing of her waterpot, to be the meſſenger of better newes*, with diuers of the like, are remembred;

1.Pet.3 7.

Ioſ.2.1.

1.Kin.17.14.
2.Kin.4.10.

Luk.10.42.
Mat.15.25.
Iohn.4 28.

yea

yea that the poore *widowes mite* is not forgotten. For as for that Mary which bestowed but a box of ointment vpon our Sauiour Christ, the testimonie of her is so honorable, as that whereſoeuer the Gospel of Christ shall bee preached through all the world, there shall that which she hath done, be spoken of for a memoriall of her: which as it is enough to put the life of religion into the hearts of womẽ, to see euery litle duty of theirs so well accepted; so if they enter into a meditation of his speciall fauors to their sex, they must needs confesse that they can neuer honor him enough, who hath honored thẽ so far, as to make them the *first witnesses of his resurrection*: & that as *Hugo Lincolniensis* noteth, *He hath principally deserued the loue of womẽ, in that he vouchsafed to be born of a woman, for when it was granted to no man to be the father, it was performed to a womã, to be the mother of Christ*: & therfore it is no more honor for women to be *Queenes*, then it is for

Luke 21.3.

Mat. 26.13.

Mar. 16.10.

Surius in vita Hugonis.

Queenes to bee the *nurces of his Church.* Wherof as former times haue left out land ſome teſtimonie, in as much as in both the *nurceries of our Church* the bounty of Queenes as well as the bountie of Kings, is yet liuing; ſo there is no doubt but ſucceeding ages ſhall confeſſe, that *that the cauſe of religion doth owe more to one Queene, then to many Kings that went before her.*

And to ſay the truth, what is there or can there bee more honourable for either Kings or Queenes, then to bring their kingdomes to the obediènce of his from whom they hold theirs? and to ſerue him with their mortall crownes, who is able to crowne them with immortalitie, and hath bound himſelfe with a promiſe as ſure as if it were performed, that he *will honour them that honour him,* 1.*Sam.*2.30. For as we ſee in them that are greateſt about princes, that it is more honour for them to ſerue in court, then to commaund in their countries;

countries ; ſo if the greateſt Monarches of the world, would but remember, that which they cannot but know,

Regum timendorum in proprios greges, Horat. lib. 3. od. 1.
Reges in ipſos imperium eſt Dei,

that though their authority be next and immediat vnder God, yet they are no more aboue others thē God aboue thē ; they would be as glad to ſeeke the glory of their crownes, in the ſeruice of God, as their nobles are to ſeeke the honour of their eſtates in the ſeruice of them ; and withall be no leſſe ambitious of his fauour, then others are of theirs. Now what fauour of his can there be greater, or equall to this ? that he ſhould commend vnto their truſt that which is as deere to him as the *apple of his eye*, & require them to performe the care of nurces to that Church, to the which hee himſelfe hath performed the loue of a *Mother* ; or rather more then the loue of a Mother, *though a Mother* ſhould be ſo vnnaturall as to *forget her child*, yet would Deut. 32. 10. Eſa. 49. 15.

would not *hee forget his Church*, as hee ſpeaketh of himſelfe in this Chapter: for if the honour of the ſeruant be the greatneſſe of the maſter, & the ſauour of the maſter the truſt of the ſeruant; it muſt needs bee both an *honor* and a *fauour* to *Princes*, that they are the *nurces* of the Church; an *honor* in that they ſerue the prince of princes, & a *fauor* in that they are truſted with the care of that which is deereſt vnto him. Which both *honour* and *fauor* are followed with ſuch a *bleſſing*, as that the encreaſe of the Church is as great a benefit to the kingdomes in which it is planted, as the flowing of *Nilus* to the fruitfulnes of *Egypt*; & godlines, which the Apoſtle calleth *great*, & is in deed true *gaine, hath the promiſe*, not only *of the life which is to come*, but *of this life* alſo: ſo whereſoeuer he walketh with his church (that euer walketh in the midſt of his Church) his very ſteps drop fatneſſe.

1. Tim. 4. 8.

Howbeit this *bleſſing* of kingdomes, doth moſt follow this *honor* and *fauour*

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of God to princes; as princes, and they that are great about princes, are moſt full of this dutie to *nouriſh the Church*: of which duty, the firſt and chiefe part is, to *ſee religion planted among the people*. For gouernment, which is rightly tearmed *alienum bonũ*, anothers good, becauſe the end therof is the good of others, doth thẽ truly intend the *cõmon good*, when it doth chiefly intend the *greateſt good*; & greater good there can be none thẽ God, who is both the fountain & the end of all goodneſſe: and therefore as it is God *by whom Princes raigne*, ſo it is he to whom they raign; & as frõ him they fetch the authoritie, ſo to him they muſt refer the end of their gouernmẽt: for as in the body naturall the ſoule is the life of the body, but God the life of the ſoule; ſo in the body politick, the life of gouernmẽt is law, but the life of law, is religiõ: which they that ſaw nothing but by the light of nature, did in ſome meaſure attaine vnto, whẽ out of their reaſon they gathered, that the ſoule Pro. 8. 16.

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of man was an heauenly ſubſtance, and therby implied that the perfection therof was the knowledge of ſome more diuine nature: which ſome of them conceiued to be the creator, others imagined to be but the gouernour of heauen and earth. And therefore when by the ſame light they farther ſaw, that man was by nature a ſociable creature, and that in ciuile ſocietie, ſome were borne to rule, & ſome to obey, and that of many kinds of gouernment, there was none ſo naturall as that of one; though they yeelded authoritie vnto them that did excell, and made good and wholeſome lawes for them that were to obey: yet the ſtrength of all their ſtates was in their religion, by the which they were perſuaded, that their *Princes were the children of their gods*, and their lawes drawne from the Oracles of ſome diuine power. They found by experience, how hard it was for men to be brought to obey men, vnleſſe they had the authoritie of more than men;

Hom. & Heſiod.

men; and how little reuerence would be giuen to lawes, if they were not deriued from such a power, as was rather to bee heard with the eare of obedience, than looked into with the eye of curiositie. And therefore euen in that contentious and busie state of Rome, which did but one day make laws, to break them another; they gaue the greatest honor to the times of *Numa*, in the which, as *Liuie* speaketh, *Fides, & Iusiurandum regebant ciuitatem*, religion and oath did rule the citie.

Now if they whose *religion* was but *policie*, had yet the *policie* to make *religion* the strength of their *policie*; how much more ought we to be religiously politicke, *whose religion is truth*, and in whose *truth* are the best rules of the best *policies*? For howsoeuer some prophane minds, I doe not say that make *Tacitus* their gospell, as a late French Writer speaketh of some of his countrey courtiers; but who I feare may truly be said to

Vindiciæ secundum libert. eccles. Gall. sub. Hen. 4.

to haue ſtudied *Lucian* more than the old teſtament, and *Machiauell*, then the new; doe make no more account of the *religion of Chriſt*, then of the *religions of the heathen*, and condemn the *ſimplicitie* of the *Goſpell*, as nothing fit for the *policies* of theſe times. Yet hee that ſhall looke into it with a ſingle eye, ſhall find, that it is a bottomeleſſe treaſure of infinit wiſedome, and that the *ſimplicitie* which it requireth, is not the *ſimplicitie* of *Aſſes* but of *Doues*: which yet is euer ioyned
Mat. 10. 16. with *wiſedome*, yea the wiſedome of the moſt ſubtile, the *ſerpent*; not that Chriſtians by the *ſimplicitie of Doues* ſhould be *leſſe wiſe* but *more honeſt* in their policies. For it is but error, though the heads be neuer ſo wiſe, that hold it, that there is any policie without honeſtie, any wiſedome without religion, or that a ſhaddow of either, as it may blind ſome eies, ſo it may ſerue all turnes. The counſaile
2. Sam. 16. 23. of *Achitophell* may for a time be as the
2. Sam. 15. 31. Oracle of God, but in the end it will

prooue

prooue meere fooliſhneſſe: ſo, true it is, that whatſoeuer hath but a ſhaddow of appearance, hath but a thought of continuance. Wherein it is hard to conceiue, how it may be good to ſeeme, and not better to be religious; or how policie may be eſtabliſhed by a *falſe*, and not haue more ſtrength from a *true religion*; eſpecially that religion, whoſe *truth* is both *from the beginning*, and *from aboue*, and whoſe booke hath no leſſe in her lawes the ground of policie, than in her words the light of truth; and therefore it may as truly bee thought, that from hence was ſtolne whatſoeuer is good in policie, as ſome auntient writers are perſuaded, that from hence was borrowed whatſoeuer is true in Philoſophie: in which reſpect, doth one call *Plato* the *Moſes of Athens*, and *Baſill* chargeth the diuel as a theefe of the Truth, in that he had decked his crowes with her feathers. And ſurely, if the humours of polititians were not ſo daintie, that they can-

cannot ſo well reliſh the ſame policies out of this booke, as out of prophane authors; they ſhould find that the religion thereof, though it chiefely intend another life, yet it hath the beſt rules for this; and making men no leſſe wiſe, hath only this difference, that it maketh them more vertuous, and that not onely in thoſe duties which become priuat perſons, but in thoſe alſo which concerne the ſtate of a kingdome. For what doth more concerne the ſtate of a kingdom, then *peace?* And what doth more breed peace, then *obedience?* And what doth more teach either *obedience* or *peace*, then the religion of Chriſt? Who beſide that he had his temple, the figure of his Church, built in the daies of *Salo-*
1. King. 6. 1. *mon*, the daies of *peace*; and came into the world, to lighten the world in the raigne of *Auguſtus*, the time of *peace*; (that I may ſay nothing of the renuing and cleering of this light from the darkneſſe of ſuperſtition in theſe happy daies

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of our *peace*) as hee was brought from heauen, with that ſong of *Angels*; *Glory bee to God on high and in earth peace*: and returned vp againe with that farwell, *Peace I leaue with you, I giue vnto you my peace*: ſo he left vnto the world no other doctrin then that which is truly called the *Goſpel of peace*, *Epheſ.* 2.17: whoſe authour is the *God of peace*, 1. *Cor.* 14.33; and whoſe miniſters are the *Meſſengers of peace*, *Rom.* 10.15; and whoſe followers are the *children of peace*, *Luke* 10.6; and whoſe vnitie is in the *bond of peace*, *Ephe.* 4.3; and whoſe dutie is the *ſtudie of peace*, *Rom.* 12.18; and whoſe end is that *peace which paſſeth all vnderſtanding*, *Phil.* 4.7. Neither doth the Goſpel leſſe teach *obedience*, which is rightly called *neruus imperij*, the ſinew & ſtrength of a kingdom; as well becauſe it is grounded vpon the *obedience of Chriſt*, who as *Bernard* noteth, *ne perderet obedientiam perdidit vitam*, did rather chuſe to looſe his life then to leaue his obedience; as

Luke 2.14

Iohn 14.27

alſo becauſe it requireth in Chriſtians, *obedience*, without reſpect of perſons *to all*, without difference of degrees *higher powers*, *Rom.*13.1; without exception againſt their qualities *not onely to them that are good and curteous, but to them alſo who are froward*, 1. *Pet.*2.18; and that in all things, that we *giue tribute to whom tribute, cuſtome to whom cuſtome, feare to whom feare, honour to whom honour belongeth*, *Rom.*13.7; and that *not with eye ſeruice as men pleaſers*, *Col.*3.22; but *in ſingleneſſe of heart as vnto Chriſt*, *Eph.* 6. 5; and that *not becauſe of wrath but for conſcience ſake*, *Rom.*13.5; that, if all the lawes and policies of ſtates & kingdomes were gathered into one, they could not be ſo ſtrong to worke peace and to perſuade obedience, as theſe few but very forcible rules of the religion of Chriſt.

For whereas lawes doe but looke into the facts, & prune the outrage of euill actions; the rules of religion examine

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the heart, and cleete the conſcience of euill affections, and make euery man that is truly religious, to bee vnto himſelfe a law beyond law: I ſay a law beyond law, for as *Seneca* well noteth *quam anguſta eſt innocentia ad legem bonum eſſe?* it is but halfe a mans honeſtie to bee no better, then the law maketh him, which reformeth but that, if all that, which the world ſees: and out of the danger whereof a wicked man may liue, if he haue but a great man to his friend, or not a great man to his enemie. Whereas religion (I euer ad if it be truly in them) will reforme the great ones themſelues, and make their eyes ſingle without reſpect of perſons, and their eares indifferent to the equitie of ſuites, and their hands cleane from the corruption of rewards, and their hearts vpright to doe nothing without the teſtimonie of a good conſcience. How much the more it is not with the water of weeping eyes, but with the teares of blee-

ding hearts to be lamented, that in ſo great light there ſhould bee ſo little fruit, and in ſo great ſhew ſo little truth of religion; that in all degrees irreligious hearts ſhould maske vnder religious faces, and a true Chriſtian no more bee knowne by what hee profeſſeth, then a true friend by what hee ſeemeth; that whereas the truth of religion is the preſeruer of gouernment, & the mother of obedience; the name of religion is made the firebrand of kingdomes, and the armour of diſobedience; and that not onely to maintaine the tyranny of that vſurping power, who taketh vpon him to depoſe kings; but alſo to bring in that anarchie of factious ſubiects, who preſume to giue lawes to their lawfull princes. Wherin beſide that it is true which Leo wrate vnto Theodoſius, that *priuatæ cauſæ pietatis aguntur obtentu, & cupiditatum quiſque ſuarum religionem veluti pediſſequam habet*, priuat cauſes are handled with pretence of pietie, and

Leo ep. 23.

euery

euerie man maketh religion which ſhould be the miſtreſſe, the handmaid of his affections; it is intollerable to ſee how farre ſome buſie heads ſtriue to fetch the beginning of kingdomes, and ſo as they thinke the right of kings, from the *pleaſure of the people*: whereas in the moſt kingdomes it is manifeſt, that they were ordained by God otherwiſe; how vnfitly they proportion abſolute Monarches to pettie kingdomes, or rather principalities; and the right of inheritance to the libertie of election: whereas to ſubiects of that kind, it is no more in their power to make kings, then to make heires, which are both reſerued to God alone: how contemptuouſly they tearme the titles of honour and reuerence the *Solœciſmes of the court*; whereas the Apoſtle, Act. 26, 25; doth call *Feſtus* by the name of *noble*: how ſeditiouſly they giue wings to ambitious humours, to plead the right of a *Laconicall Ephorie* againſt kings, but for themſelues; and

Vindiciæ contra Tyrannos.

Buchan de iure regni.

to arme that beaſt of many heads, *the multitude*, which euer goeth, as *Seneca* ſpeaketh, *non quâ eundum eſt, ſed qua itur*, not whether it ſhould, but whether the ſtreame beareth it, againſt that (which to want of iudgement is euer moſt heauie) the preſent gouerment: whereas the right rules of religion, giue no remedie to ſubiects againſt the higheſt authoritie, but in the neceſsitie of either ſuffering, or obeying. And therefore they that open that gap, whether it be to the *tiranny of ambitious popes*, or to the *anarchy of ſeditious ſubiects*; howſoeuer they pretend the name of *religiõ*, they ſhall ſooner prooue themſelues to haue no religion, then that there is any defence for them in the *religion of Chriſt*; which teacheth, as to bee thankefull to God for good princes, ſo to be patient of thoſe whom in anger, as the prophet
Hoſ. 13. 11. *Hoſee* ſpeaketh, hee ſetteth ouer vs, for the puniſhment of our ſins; and againſt whom the firſt profeſſors of our faith had

had no weapons but *prayers and teares.* *Tertul. in Apol.*

Neither yet doth that follow which some polititiãs obiect, That becauſe the religion of Chriſt teacheth *peace*, therefore *it is vnfit for warre*, and becauſe it perſuadeth *patience*, therefore it maketh men *cowards*: for howſoeuer the firſt building of the temple was without *the noiſe of any yron toole*, 1. *King.* 6. 7; to ſignifie, that it ſhould bee the houſe of peace; yet in the ſecond, as it is in the 4. of *Nehemiah.* 17, *they built with one hand, and held their ſwords in the other*; to ſhew, that in a good cauſe it ſhould not be vnlawfull to make warre: whereunto the religion of Chriſt is ſo farre from making cowards, as that it giueth courage, and the *faith* thereof, as it is in the 11. to the *Heb. verſ.* 34. *hath ſubdued kingdomes, and made men ſtrong and valiant in battaile*; neither is there any ſhaddow of reaſon, that they who fight but their owne battailes, and but in the confidence of their owne ſtrength, and *Machiauel.*

ſpend their blood more for the glorie of this life, than for the hope of any other, ſhould come in compariſon with them that fight the Lords battailes, and in the goodneſſe of their cauſe, with the affiance of his helpe, from whom they haue aſſurance, that though they die, yet they ſhall bee tranſlated to a better life. Wherefore, ſeeing the religion of Chriſt is no way an enemie, either to the *ſtate*, or to the *good of princes*, but giueth *wiſedome* to their *policies*, and *life* to their *lawes*; *obedience* to their *peace*, and *courage* to their *warres*; there is no ſuch policie for princes, and them that are great about princes, as to maintain the *truth of his religion among the people*, and eſpecially to prouide, againſt that wantonneſſe of wits, by the which euerie priuat ſpirit is bold to examine the *authority of princes*, and to call the *principles of religion* in queſtion.

In which reſpect it is the next point of

of their *nurſing care*, to bee carefull of thoſe that are *put apart* to that great worke of planting religion in the hearts of the people ; that ſince it is ſo neceſſarie a dutie, it be not neglected ; and ſince it is ſo high a calling, it be not contemned. For religion, and the profeſſours of religion, haue euer bene ſubiect to one and the ſame condition ; the honor of the one, hath gone with the honor of the other ; and the contempt of the one with the contempt of the other ; neither was there euer, either age or ſtate, which hath not bene alike either friend or enemie to them both. Which I doe not ſpeake, as though, in reſpect of our ſelues, the inward teſtimony (that we are *called of God*) were not encouragement inough to make vs willing to the dutie, and readie to deuoure, whatſoeuer contempt may be caſt vpon vs ; as in reſpect of the common good, whereof outward meanes are a great occaſion if not cauſe ; as well in bringing the beſt wits Rom. 1. 1.

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to this ſtudie, which now for the moſt, find better preferment euery other way; as alſo for doing good among the people, who are eaſily brought to contemne either *Miniſter*, or *Magiſtrate*, that ſtand in need of them. And therefore if they who ſo earneſtly vrge the *Apoſtolicall times*, that we might poſſeſſe nothing, would conforme themſelues to the *Zeale of thoſe times*, in the
Act.4.34. which the *faithfull ſold their lands and houſes, and layed the price at the Apoſtles feet*, that there might be a proportion betweene their ſtate and ours; and withall remember that equitie of the Apoſtles doctrine, that they *who miniſter ſpirituall things ſhould reap temporall*, *Rom.* 15.27; and in ſuch meaſure, that they be able to *keepe hoſpitality*, 1. *Tim.* 3.2; and that according to that rule; by the which
Act.20.35. it is *a more bleſſed thing to giue then to receiue:* that litle which is left, in ſome few of the beſt preferments, would not be ſo much enuied. But *blinder times* neuer

ſaw

ſaw the ſprings of bountie run ſo freſh and ſo faſt into the Church, as the *time of light* hath ſeene them turned backe like *Iordan*; & *ſuperſtitiõ* neuer gaue her ſo much *ciuile authoritie*, as the world is ready to plucke from that right which ſhe hath in *eccleſiaſticall iuriſdiction*. Indeed it cannot bee denied, but that when good *princes* who were her *nurces* and tutors, ſaw, that the *daughter*, as hee ſpeaketh, *had eaten vp the mother*, that is, honour and wealth had ſwallowed vp religion and pietie; they had good cauſe to let her blood in the ſwelling veine of her *proud exceſſe*; but that was done rather for her good then for any mind they had ſhe ſhould bleed to death, or be made ſicke as ſhe is of a continuall iſſue. But deſire of gain, which is well called *the poyſon of a good meaning*, hath made the taſt of her ſpoile ſo ſweet, as that her cure is become as dangerous as her diſeaſe: and *religion* hath taken as deepe a wound in the *contempt*,

Bernard.

Vindic. eccle. Gallic.

tempt, as euer ſhe had in the *exceſſe and pride* of her miniſterie. For who is he that doth not ſee, that with the authoritie of miniſters, the reuerend regard of religion is gone? that for the *hipocriſie* of but ſeeming holy, there is brought in the *impudencie* of neither being nor ſeeming; that the faith which was wont to be in the words, is now ſcarce found in the oaths of men; and generally, there is ſo little conſcience of either good or euill, as that nothing is thought to bee good but in ſhew, nothing true but in opinion: that as to cure the *ſuperſtition*, we neglect the *deuotion* of prayer; and to auoid the opinion of merit, we caſt off the care of doing well; ſo to take away the *ſuperfluitie* we leaue not ynough for the *neceſſitie* of the Church, and thereby haue made her cleargie like *Hieroboams* priests, *of the loweſt of the people*: and thinke we deale well with her, if with *Roboam, for her ſhields of gold wee giue her ſhields of braſſe*. Which hath broght

1. King. 13. 33.

1. Kin. 4. 27.

not

not onely the perſons, but the calling, in contempt, and made the world ſo farre from ſubmitting their hearts to their doctrine, or their liues to their cenſures; as that nothing is ſo little followed, as the doctrine; nothing ſo lightly regarded as the cenſure of the church. How much the more neceſſarie is it for them that haue the tuition and protection of her, to meet with this contempt; and ſo far forth to nouriſh her weake and leane eſtate with giuing her the breaſt againe, as that ſhe may recouer her authoritie among the people; that countenance be giuen to thoſe courts, which are to conforme the liues of men to the rules of faith; that they be not like *Spiders webs*, which catch but flies, but as well take order for the faults of the mightie, as of the poore and needie; that the liberall allowance, which is committed but to the truſt of *Patrones*, be not by *Symonie* either mangled or ſold; and the beſt preferments bee not made the rewards of fauour,

fauour, but of worth; that euery *office* in the Church be moſt ſeuerely bound to the *dutie*; and no place abuſed, either to the baſeneſſe of couetous, or to the vanitie of proud minds, but we may recouer the authoritie of our calling, as well by that we are, as by that we would haue: that thoſe honourable foundations of both the *nurceries* bee by all meanes cheriſhed, that they may proue like that *Perſian* tree, whereof *Theophraſtus* maketh mention, *which at the ſame time doth bud, and bloſſome, and beare fruit*; ſo they may euer be found to haue ſome ripe for the church and commonwealth, ſome drawing to their ripeneſſe, ſome in the floure, and ſome in the bud of hope; and may neuer want the fauorable aſpect of truly honourable minds to ſhine vpon them. For as there is nothing ſo *princely* in it ſelfe, nothing wherin *Princes* come ſo neere vnto God, as in doing of good; ſo is there no ſo princely doing of good, as to the Church; as well

becauſe

becauſe whatſoeuer is done to it, is done to *the beſt and moſt common good*, as alſo becauſe it is accepted and rewarded, as if it were done to God himſelfe. The care of king *Dauid*, not to *dwell in a houſe of Cedar trees, while the Arke of God remained in curtaines*, 2. of *Sam.*7. 2, and his bountie, 2. *Sam.* 24. 24, *not to offer any thing vnto the Lord, that coſt him nothing*; are good rules for godly princes, as to haue a principall care of his houſe, ſo to ſpare for no coſt in his ſeruice: but the bleſsing of all *Ægipt* for the entertainement of *Ioſeph*; of *Obed-Edom and all his familie, for hauing the Arke of God in his houſe*; may well aſſure them, that it is not onely no loſſe, but great gaine, whatſoeuer is done to him or his: vpon whom there is a promiſe, *Matth.*10.41, *that a cup of cold water ſhall not looſe his reward*: nay, as we read in the 1. *King.* 17, that *the widdowes barrell of meale did not waſt by ſpending*, in as much as ſhe ſpent it *vpon the Prophet*; ſo there is no doubt, but 2. Sam. 6. 11.

but they *get by giuing*, who giue to publicke good, and godly vſes: as on the other ſide, they *looſe by getting*, who wold haue all turned or rather ouerturned to their priuat. In which reſpect, as wee haue great cauſe to bee thankefull vnto *her*, who hath caried her ſelfe like the *ſunne in the firmament of our eſtate*, gratious and fauourable to the common good; and beſides the indaungering of her crowne for the cauſe of religion, hath beene ſuch a mother to our colledges by her *ſtatute of rents in prouiſion*, as that in the dearth of yeeres wee are not puniſhed with ſcarceneſſe of bread; ſuch a nurce to Cathedrall Churches, as that by her *late confirmation* wee may acknowledge her a new founder: ſo would to God the *great aboue her* did remember, that the *true lights of the firmament are euer in motion for the good of others*; and that but *comets and blaſing ſtarres are fed with corruption from below*; and therefore that there is no ſuch

way

way to true honour, as to vse their honour to the good of the Church.

Now as it is an honour for princes to be the *nurces* of religion among the people, an honour to be the *nurces* of them that are to nourish it in the people; so it is no lesse honor for them to be the *nurces* of religion in themselues. For as S. *Augustine* noteth of the virgin Marie, that though *she were happie by conceiuing and bearing our Sauiour Christ in her wombe, yet she was more happie by conceiuing and beleeuing him in her heart*: so though it be a great happinesse for princes to haue *Christ in their kingdoms*, and a greater to haue their *kingdomes Christian*; yet it is the greatest of all for themselues to bee *Christs*: and therby to haue that which is greater then a kingdome added to their kingdomes: that whereas otherwise they are but kings of their subiects, by being membets of *Christ* they are made kings of themselues, and not so only, but heires also of a greater and better kingdome. A 3

conqueſt hard, if any, for them that commaund the world, to commaund themſelues; & when they haue none but God aboue them, to ſuffer none to goe before them in the ſeruice of God: and ſo much the harder, by reaſon of thoſe many occaſions, by the which they are tempted aboue others, in the greatneſſe of their power, to forget God; in the abundance of their pleaſures, to forget themſelues: but yet ſo much the more neceſſarie, as well for their owne good in this life, as for the life which is to come. And therefore hath it pleaſed God, in great wiſedome, to load their crownes with cares, that they might caſt their care vpon him. And in that image in the ſecond of *Daniel*, 32, 33, hath he giuen great eſtates to vnderſtand, that though they haue *heads of gold, armes and breſt of ſiluer, belly and thighes of braſſe, and legs of iron*, yet they haue but *feet of earth*: that they may be taught to build their hope vpon another kingdome: and that not onely

for

for thẽſelues but for the people alſo that depend vpon them, and to whom their liues are lawes, and their examples rules. For as *Plinie* writeth of the *Romane fields*, that they were then moſt fruitfull, *when they were tilled with the hands of Emperours*; as if the earth had reioyced *à triumphali aratore coli*, as it were in the honor of their labour, who with no leſſe diligence did till the ground, then rule the people; ſo the encreaſe of religion muſt needs bee great, whẽ princes themſelues are religious, & by the diligent ſtudy of *Chriſtian philoſophy* bring *that happines vpon kingdoms* which *Plato* wiſhed. But God be thanked wee haue no ſuch need to haue this point perſuaded, as our own *thankefulnes* for this benefit: whatſoeuer good hath bene done in the cauſe of religion; whatſoeuer care hath bene had of Colledges and Churches; whatſoeuer good hath fallen vpon the land for the truth of religion, ſhe may well challenge it to bee her owne: who not-

Nat. hiſt. lib. 18. cap. 3.

withſtanding the manifeſt hinderances that lay in her way when ſhe came to the crown; notwithſtanding the opē emnity of *Popes & forreine Princes to* her, & her crowne; notwithſtanding the traiterous practiſes of vndutifull ſubiects, at home and abroad, againſt her perſon, and the peace of her crown; hath ſhewed her ſelf no leſſe carefull of her *religion*, then of her *crowne*: & therfore as God hath honored her in this latter age of the world ſo far beyond other princes, as to make a *virgin Queen the beſt nurce* of the religiō of him, who had a *virgin to his Mother*; ſo hath he anſwered her care of him with his care of her, and not onely miraculouſly diſcouered all attempts againſt her, but alſo made the *wind and the ſea to fight for her*. What then remaineth? but that we ſtriue euery one in our places and calling, to goe one before another, *in thankefulneſſe to God* for his gratious loue to vs in her; in *dutifulneſſe to her*, for her religious care of him

Claudian.

in

in vs: that since by her gouernment he hath opened vnto vs the *riches of his grace* in great plentie, wee returne to him in some measure *the fruits*. I say *the fruits of the spirit*; that since she hath not spared to aduenture her *crowne* for our *religion*, we hold nothing too deere for the safetie of her crowne; that as euery one hath a place more neere to her person, so he bee knowne to haue a heart more sincere to her religion; that they whom she hath honoured to bee her *eyes* and her *eares* in the head of her gouernment, bee *single eyes*, and *faithfull eares*, as well for the truth of those things which she must know, as for the care of those things which shee must doe by them: that we of the ministery seeke not our selues but Christ in our calling, nor so much our owne either honour or wealth, as the aduancement of religion in our preferments; & so learne to speake *our hearts with our tongues*, as that they who heare vs, may be the more willing Ephe. 1. 7.

to lay their *hearts to their eares*: that the *queſtions of religion* may at length bee brought to *reſolutions in religion*; the talk of God, to godlineſſe; the knowledge, to practiſe; that no man thinke himſelfe to know any more then hee doth beleeue, nor to beleeue any more then hee hath a mind in his life and conuerſation by all means to expreſſe: that ſo, whē the ſtrict account ſhall be taken both of *prince* and *people*: of *prince*, for thoſe many bleſsings which God hath powred vpon her perſon and her ſtate, for the very cauſe of *religion*; of *people*, for that his more than ordinarie loue in commending vs to the care of ſo *princely a nurce*, we may bee found the truly *religious people* of a *truly religious Prince*, & in the meane ſeaſon ſo lead the life of *grace*, as that in the end we may be brought to the life of *glorie*: which the God of *glorie* grant vs in the *grace* of his ſonne *Chriſt*; to whom with the father & the holy ghoſt be all honor and glory now and for euer. Amen.

A SERMON of the difference of Good and Euill. Preached before Queene *Elizabeth*, at Whitehall in Lent. 1596.

Esa. 5. 20.

Woe bee vnto them that call good euill, and euill good.

TO bring the voyce of *Woe* into the houſe of *Peace*, and in the daies of *Securitie* to ſound out the *Seueritie* of God his iudgements; I would it were as pleaſing as it is neceſſarie, that ſo it might be as welcome as it is wholeſome. But the nature of man,

1.Cor.2.14. as it doth not well *ſauour or reliſh the things that are of God*, ſo can it no way endure the ſharpeneſſe of the beſt remedies; eſpecially in the cure of that incurable diſeaſe of the ſoule, the mother of all both error and ſinne, *Opinion*, which though ſhee ſearch after good but in ſhewes, and truth but in probabilities; doth yet in the wantonneſſe of her conceit preſume to make euery thing of euery thing, and ſo *euill of good and good of euill*. Yet in as much as the many *woes* which the Prophet in this place denounceth, againſt the many and crying ſinnes of *Iuda* and *Hieruſalem*, as namely, *Woe be to them that ioine houſe to houſe and lay field to field*, verſ. 8; *and woe be to them that riſe early to follow drunkenneſſe*, verſ. 11; and *woe be vnto them that draw iniquitie with cords of vanitie, and ſinne as with cartropes*, verſ. 18; and *woe be to them that are wiſe in their owne eyes*, verſ. 21; and *woe be to them which iuſtifie the wicked for reward*, verſ. 23; and (as

we haue in theſe words) *Woe bee vnto them that call good euill, and euill good*; are but warnings, and ſo in effect, armings againſt that *woe* of deſtruction, which in the end of the chapter is threatened, by a *nation that ſhall come from farre, with ſharpe arrowes and bowes bent, and horſe-hoofes like flint, and wheeles like a whirle-wind, and roaring like a lyon*, ſo to execute the iudgements of God vpō them, as that *none ſhall deliuer them*: I hope it will not be vnpleaſing to heare of that *woe*, which may deliuer from *woe*; nor vnfit that I ſtrike at the root of that ſinne, which is the mother of ſo many corruptions.

And firſt for the voice of *woe*, which fleſh and blood hath no pleaſure to heare, and ſuch as *are at eaſe in Sion*, *Amos.* 6.1: and (as the Prophet ſpeaketh) *haue made a league with death, and a couenant with hell*, *Eſ.* 28. 13: had rather once for all feele, then euer be diſquieted with the feare of it; though it be ſeldom de-

denounced, but when the wrath of God is hotely kindled to proceed with rigor of iuſtice againſt the outrage and exceſſe of ſinne; yet is it an argument of the rich mercie of that God, who *hath no pleaſure in the death of a ſinner, Ezech.* 33. 11, that he ſendeth the ſound of *woe* before *woe*; and in a longing deſire, to haue the coales of his wrath quenched with the teares of our repentance, proceedeth, as vnwilling to proceed againſt vs; vntill with contempt of his patience and long ſuffering we prouoke him, and as it were force him to iudgement. For though *the axe be laid to the root of the tree, Luk.* 3. 9, yet ſhall it not be *hewed downe* as long as there is any hope *of the fruits of repentance*: though there bee *yet but fortie daies, and Niniuie ſhall be deſtroied*; yet if *Niniuie* obey the word of the Lord, and *proclaime a faſt, and the King riſe vp from his throne, and from the greateſt to the leaſt of them they put on the ſackcloth, and ſit downe* as it were *in the aſhes of repentanc*;

pentance; the Lord will repent of the euill he ſaid he would doe vnto them, and turne away from his fierce wrath, Ionas.3: yea, a Sodome of ſinne ſhall bee ſpared, if there be but *ten righteous to be found in it, Geneſ.* 18.32: and though there be a decree gone out, that all the woes and *curſes which are written in the book, which was red before the king of Iudah, ſhall be brought vpon Hieruſalem and the inhabitants thereof*; yet if ſhe haue a *Ioſiah* to her king, *whoſe heart doth melt at the words of that booke, and who will humble himſelfe before God*, for the miſeries that are denounced againſt his people; *he ſhal be gathered to his fathers in peace, and his eyes ſhall not ſee the euils which ſhall be brought vpon his kingdome*, 2. *Chro.*34: ſo farre is the voice of *woe*, from either bringing or haſtening of *woe*, as that if it worke, as it did in *Niniuie* a generall repentance, it deliuereth as it did *Niniuie* from *woe*; if it find but a few righteous, or but the heart of a good prince, which will

will melt at the ſound thereof; it will at the leaſt deferre & put off the haſty com. ming of *woe*, & ſo procure a longer time of repentance. And therfore howſoeuer they that dreame of *peace where there is no peace*, doe wiſh to haue *the pillowes of eaſe & flatterie ſowed vnder their elbows*, *Ezech.* 13. 18; howſoeuer the *rebellious people and lying children will ſay vnto the Seers, ſee not, and to the Prophets, prophecie not vnto vs right things, but ſpeake pleaſing and flattering things vnto vs*, *Eſ.* 30.10: howſoeuer *Ahab* will account *Eliah to be his enemie*, 1. *King.* 21,20, and in the 1. *King.* 22. 8, *except againſt Michaiah, as one whom he hateth, in as much as he doth neuer propheſie good but euill vnto him*; howſoeuer the wicked ſonne of good king *Ioſiah*, when he *hath heard but three or foure ſides of the roule or book, which* Baruch *wrate from the mouth of* Hieremie, *concerning the calamities which hung ouer Hieruſalem, will cut it in pieces with a penknife, and ſee it conſumed*

Ezech. 13. verſ. 10.

in

*in the fire, Hier.*36.23, as one that could not endure ſo much as the ſound of woe in his eares: yet as the heathen Oratour ſpake of ciuile remedies, that *nulla remedia tam faciunt dolorem, quam quæ ſunt ſalutaria*, there are no remedies ſo ſharp as they that are moſt wholſome; ſo may it be ſaid of the phyſick of the ſoule, that there is none ſo wholſome as that which is moſt ſharpe. For in as much as the diſeaſes of the time, which like the euils of long peace, do for the moſt grow by exceſſe; haue not ſo much vſe of reſtoritiues as need of launcing and coroſiues; if we will be fit for the kingdome, and ready for the comming of Chriſt, we muſt be let blood in the ſwelling veines of our pride, and haue the impoſtumes of our greedy deſires launced; the fat bellies of our gluttonie muſt be brought downe with faſting, and the body of our luſt ſlaine with true mortification; our hearts that are ſoaked in the vnſauerie pleaſures of this life, muſt be better ſeaſoned

Cic. ep. ad Octau.

ſoned with the ſalt teares of repentance, and ſuch as *eate the bread of wickedneſſe, and drinke the wine of violence*, Prou. 4. 17; muſt bee content to haue their diet changed into that of the prophet Dauid, *The bread of care* and the *water of affliction*. Yea our delicate eares which lull our hearts in the dead ſleepe of ſecuritie with the pleaſing ſounds of wanton muſicke, muſt bee wakened with that voyce of the Angel, Reue. 8. 13; which *is ſayd to flie through the middeſt of heauen, and to crie to the inhabitants of the earth woe, woe, woe*, as the moſt neceſſarie muſicke for the laſt and worſt dayes. And ſutely as the beſt of philoſophers ſayd of our pleaſures, that *if wee would looke vpon them not as they ſeeme when they come toward vs, but as they are when they goe from vs; it were impoſſible we ſhould take pleaſure in them*: ſo if the woe that waiteth vpon ſinne were euer written in the face of ſinne, it were impoſsible that it ſhould bee ſo much and

Ariſto.

ſo greedily committed. For if *Ira ventura*, the wrath to come, were euer in our eyes; and *væ væ* the voice of *woe* euer in our eares (as in ſo good euidence as wee haue of both, it is more then ſtrange, that ſo certainly to come, is not euer as it were preſent with vs) howſoeuer the boldneſſe of ſinne hath loſt the bluſh of ſhame, yet would it tremble at the feare of iudgement; yea, it were impoſsible, that the moſt ſecure of ſinners ſhould ſleepe in his ſinnes, when he knew that iudgement did not ſleepe but wait for him; and that it was *vigilans virga*, *Hier.* 1.11, *a waking rod*, that hung ouer him. And therefore as *Schola crucis is ſchola lucis*, the croſſe of Chriſt the beſt ſchoolemaſter vnto Chriſt, and *the correction of God the trueſt note to know the ſonnes of God from baſtards*, *Heb.* 12.8, in as much as *iudgement muſt begin at the houſe of God*, 1. *Pet.* 4.17: how may he be better perſuaded, that in mercie he would haue vs deliuered from the *woe of* 2. Pet. 2.

deſtruction,

destruction, then when hee denounceth against our sinnes *the woe of correction*? for with them whom indeed he hateth, his course is farre otherwise, they goe downe as it were quicke to the graue: yea as *Iob* speaketh 21. vers. 23, in *their full strength, in all ease and prosperitie, euen while their breasts are full of milke, and their bones run full of marrow*; well may they *cast with the rich man, Luke* 12. 18, *of pulling downe their barnes, and making them larger; and say vnto their soules, liue at ease and take your pastime, there is much goods laid vp for many yeares*; when they shall scarce heare of *hac nocte, This night will they take thy soule from thee*, before they feele it: well may they feast and banquet, marry and giue in mariage, as they did in the daies of *Noah*, when suddainely a flood shall ouertake them: well may they *feed vpon quailes with the children of Israell, Numb.* 11. 33, but the wrath *of the Lord shall bee kindled against them, euen while the meat is in*

their

their mouths; for deſtruction ſhall come vpon the wicked, and *he ſhall not know* ſo much as *the morning thereof*, *Eſ.* 47, 11. Now in this difference of God his proceeding with enemies and with ſons, with the children of wrath and the heirs of promiſe, to bring *woe* vpon the one before they heare of *woe*, and with the voice of *woe* as it were to woo the other to repentance, before the extremitie of *woe* be brought vpon them; how can we but acknowledge in his iuſt hatred to our ſinnes, his rich mercie to vs ſinners? that though the luſt of this age, not much behind that *of Sodome, doe crie vnto God* for fire from heauen to conſume it; though the oppreſsion of this age, not much inferiour to that of the *giants* in *the old world, who filled the earth with crueltie*, haue need of another flood of Gods wrath, to waſh it away from the face of the earth; though the diſobedience of theſe later times to euery kind of authoritie, equall, if not beyond that

Gen. 18. 20.

Gen. 6. 11.

Num.16.33. of *Core, Dathan, and Abyram, deserue that the earth should open and swallow it vp aliue*, though the ripenesse and excesse of euery kind of sinne doe euen long for the harueſt; & it be high time he should come to iudgement, if for nothing els, to stop that blaspheming mouth of this mocking age, which presumeth to say with them 2.*Pet.* 3,4, *where is the promise of his comming, since all things continue alike from the beginning of the creation?* yet had he rather *seeme slacke, as some account slackneſſe*, then not haue a patience beyond all patience to make a conqueſt of our vnthankfulneſſe. Neither yet in this his long patience doth his wrath altogether sleepe; as his beloued citie is neuer without watchmen, which are to *sound the trumpet of his wrath before it commeth, Ezech.* 33.4: so when the *rod of his mouth*, as the word is called, *Es.* 11.4, cannot preuaile; he preacheth vnto vs with the rod of his power, and either poysoneth the aire by which we liue, to

bring

bring a mortalitie and peſtilence vpon our bodies; or maketh the *heauen that is ouer vs, to be as braſſe, and the earth that is vnder vs, to be as yron, Deut.* 28, that he may *breake the ſtaffe of bread*, and bring a famine vpon the land: or, if nothing els will ſerue, he calleth ſome forraine power to execute his iuſt iudgements againſt our ſinnes; leaſt by being at *reſt from our youth, we ſhould be ſetled like* Moab *vpon the lees of our ſinnes, in as much as we haue not beene poured like other nations from veſſell to veſſell, Hier.* 48.11. For what are the ſtrange apparitions and comets which wee haue ſeene in the aire? What the wonderfull trembling, and as it were ſhaking of the foundation which we haue felt in the earth? What the extraordinarie inundations of riuers? What theſe vnſeaſonable yeares, in the *which the bottels of heauen,* as *Iob* calleth the clouds, haue ſeemed to doe nothing but weepe for our ſinnes? but ſo many though ſignes of his wrath, Iob. 38.37.

yet ſermons of repentance, to deliuer vs, if by any meanes we will bee deliuered from the wrath to come? that hee may iuſtly plead with vs as hee doth with his vineyard in this chapter, *What could I haue done more to my vineyard, that I haue not done vnto it?* or rather as hee doth with *Hieruſalem*, ouer whoſe vnthankefull diſobedience he wept in the
Luke 13.34. Goſpell; *O Hieruſalem, Hieruſalem, how often, but ye would not?* Wherein our condemnation cannot but be iuſt, yea, if we were made our owne iudges, when we will bee warned with no warning, mooued with no threatening, wonder at no iudgement, be humbled with no puniſhment; but ſo build our negligence vpon the patience, and our cõtempt vpon the long ſuffering of God, as that we
Rom. 2.5. *heape vnto our ſelues wrath againſt the day of wrath.* For why ſhould vnthankfulneſſe preſume of mercie? or contempt of patience? or deſpite of grace? What priuiledge haue any to thinke, that they may

may ſafely commit, and not be ſure to receiue the reward of ſinne? What reaſon to imagine, that becauſe it is not certaine when, therefore it may be doubted whether he will come to iudgement? nay if we would indeed make our benefit of the *woe*, which is denounced but for our benefit, we would be ſo farre from ſhutting the dore of our hearts to *him that ſo patiently waiteth, and ſo continually knocketh, Rev.*3.20, as that with *Hierome, we would euer haue a ſound of that trumpet in our eares, Surgite mortui, venite ad Iudicium*, Ariſe ye dead vnto iudgement: and becauſe of his certain comming, the houre is vncertain, euer be prepared and readie for him; and in the meane ſeaſon aſſure our ſelues, that the worſt of woes are laid vp for vs, if we continue not only to ſinne, but to delight in ſinne, and not only to delight in ſinne, but to boaſt of ſinne, and not only to boaſt of ſinne, but to iuſtifie ſinne, and ſo to iuſtifie it, as *to make euill good, and good euill.*

Wherein it is much that the pleaſure of ſinne ſhould breede a pride in ſinning, and the pride of ſinning preſume to iuſtifie ſinne, yea ſo farre to iuſtifie it as to make *euill good*; but that there ſhould be any ſo impudent as with them of whom Iude ſpeaketh, *to blaſpheme the things they know not, and whatſoeuer things they naturally know in thoſe things to corrupt themſelues*, & ſo to make good it ſelfe euill, is moſt vnworthy I doe not ſay ſuch as beare the name of Chriſtians, but euen ſuch as beare the ſhape of men. Yet is there no way for any to make *euill, good*, except they firſt make *good, euill*. For when *rectum* as the philoſopher teacheth *eſt regula ſui & obliqui*, right is the rule both of right and crooked; it is impoſsible for wickedneſſe to bring the libertie of *euill*, vnleſſe it firſt peruert the rules of *good*. In which point it were beyond all credit, if it did not offer it ſelfe to all eyes, how many ſleights this witleſſe wittie, and learnedly

ly vnlearned age hath deuiſed to make the rules of good and euill like that *leaden rule of Leſbia*, pliable to purpoſes, and to ſerue turnes: how many plees iniuſtice hath found out to iuſtifie it ſelfe out of iuſt lawes; how many ſhadowes vngodlineſſe to ſhroud it ſelfe vnder the law of God: not that *true* and *good* are not euery way ſo like themſelues, as that nothing can bee directly concluded but *true* out of *true*, and *good* out of *good*; but becauſe the ſelfe liking of *opinion* doth blind euen the eye of reaſon, and make lying ſpirits to inuent as many gloſſes to corrupt the text of truth, as quirking heads haue found caſes to peruert the good meaning of iuſt lawes. Which are thoſe *Funes mendacij* (as the Prophet calleth them a little before) the *cordes of vanitie or lying, wherewith the wicked draw on their iniquity*: not that there is in them ſo much as the ſtrength of cordes, if by the law of God we make a true triall how farre they are able to Eſ.5.18.

hold; but becauſe their ſtrength is in the weakeneſſe of ſuch as aſſent vnto them, and they prooue not onely the *cordes of vanity, but the cartropes of ſinne*, to ſuch as erre in them or rather ſtriue to erre in them. For I doe not take it, that they ſimply erre, who (as Chryſoſtome noteth) *vt liberius peccent libenter ignorant*, that they may freely ſinne, are willingly ignorant, and thinke themſelues ſafe in their *league with death and their couenant with hell, as long as they haue made falſhood their refuge, and are hid vnder vanitie, Eſa.* 28.15; yet what are all the quirkes of wit, and the fallacies of skill, wherewith the wicked arme themſelues againſt the truth, and wherin they ſeeke a protection againſt the lawes of good, but the *figge leaues of Adam*, which wither in the gathering, and rather ſhadow the light in our eyes, then any way alter it in it ſelfe? when men will preſume to make *abſolutely forbidden*, but *in a reſpect vnlawfull*, as onely

Geneſ. 3.7.

Pſal. 15.5.

biting

biting vſurie in the caſe of vſurie; and *reſpectiuely inconuenient, abſolutely vnlawfull; as marriage in ſome perſons*: when couetouſneſſe will be an infidell to heap vp it knoweth not for whom, becauſe the world adiudgeth him *worſe then an infidell that doth not prouide for his owne*: when libertines will ſtretch the libertie of the Goſpell, to ſhake off the yoke of all authoritie, and by the deceitfulneſſe of compariſon wreſt that rule of truth, that *wee muſt rather obey God then man*, to make an oppoſition betweene ſuch duties as may ſtand together, if the one be ſubordinat vnto the other: when the ſimplicitie of beleeuing is drawne to a ſubtiltie of arguing, and out of our diſpoſitions wee frame our poſitions, and ſo in the things that we affect, we imagine euery probabilitie to be a demonſtration, whereas in the things which we affect not, we flatter our ſelues, that no demonſtration hath the ſtrength of a probabilitie. But admit

1.Cor.7.26.

1.Tim.5.8.

Act.4.19.

admit that we were not ſo happie in the written word of God, which is the light of all truth, and the rule of all good, and the life of all lawes, as that in ſuch euidence, no man may plead the ignorance of good and euill; yet were there inough in the naturall law of man his reaſon to condemne vs for either peruerting or confounding the nature of good and euill. *The Gentiles*, ſaith the Apoſtle, Rom. 2.14, *doe by nature the things conteined in the law, and hauing not the law are a law vnto themſelues, in as much, as the effect of the law is written in their hearts.* And though that high and ſauing miſterie of *God in Chriſt*, bee abouethe reach of mans either reaſon or conceit; yet doth reaſon bring vs by degrees, to a power aboue all other powers, and therefore aboue all other things to be worſhipped. Which power in as much as it findeth for the end to bee infinitely good, for the order of his working to be infinitely wiſe, it farther gathereth

thereth that for his goodneſſe he is to be worſhipped with loue, and for his wiſedome he is to be worſhipped after his owne manner. Which prooueth them not onely irreligious but vnreaſonable creatures, who doe not acknowledge firſt, *that there is a God*, ſecondly, *that he is to be worſhipped*, thirdly, *that he is to be worſhipped after his owne manner*. But the light of reaſon is farre greater in our morall and ciuile duties, as hauing ſuch principles as carrie our conſents as ſoon as we heare them, and to which the ſpirit of God hath added authoritie in giuing them authoritie in the Scripture. To note but one for all, out of that principle of reaſon *that the greater good is to bee choſen before the leſſe*, the Apoſtle 2. *Cor*. 4. 17, concludeth, *that things eternall are to be preferred before things temporall*; and our Sauiour, *Matth*. 16. 26, that *it is no gaine for a man to win the whole world, with the loſſe of his owne ſoule*. Out of which and many other of

that

that kind, may reaſon it ſelfe, if it will be but it ſelfe, gather that there is a conſtant nature of good and euill, and not onely a bare opinion or conſent, as this or that nation hath at any time made this or that good or euill. In deed it cannot be denied but that the generall rules of good and euill are in reaſon ſo plaine, as that they carrie our conſents without any farther proofe of them: but all the difficultie is in our ſeuerall caſes and particular actions; whereby it is come to paſſe, that as one ſaid of the controuerſies of religion, That thogh the grounds were true, yet the queſtions had made it *rem ingenioſam eſſe Chriſtianum*, a matter of great wit to be a Chriſtian: ſo though the rules of good and euill bee plainely true, yet good and euill actions doe ſtand vpon ſo many circumſtances, as that it is a matter of great wiſedome to be a good Chriſtian. Howbeit euen in this behalfe haue we a good help, and that within vs, to leuell euery action of

ours

ours to the rule, to wit, that incorrupt both witneſſe and iudge of all our actions *the conſcience of good and euill*; which to ſtudie to flie, is the way to find; and againſt which, it is a betraying of our ſelues to vſe ſophiſtrie; whoſe waking eye doth neuer ſleepe, but euen then when it cannot perſuade with the reaſon of good, will yet torment with the terror of euill, and make them that liue the moſt tragicall liues, to acknowledge the truth of that tragicall voice, *Video meliora proboq́, deteriora ſequor*, I neuer doe ſo euill, but I ſee how I might doe better. *Medea Ouid. Metam.* Wherein if yet any will be ſo curious as to aske why in ſo good euidence of reaſon, ſo incorrupt a Iudge as Conſcience, for the nature of good and euill, ſo many men in their actions doe, ſo many nations in their lawes haue made good euill and euill good? it muſt needs be ſaid, that they erre, and that in iudgement; which it is eaſie to do, when either the ſerpent *that beguiled Eue with his ſub-*

ſubtiltie, 2. *Cor*. 11. 3, doth corrupt our minds with a greater loue of a leſſe good, or with a priuate reſpect of our owne profit; or when the haſtineſſe of our wils preuenteth our more conſiderat aduice of ſound reaſon, as it did in the Apoſtles, *Luke* 9. 54, *who no ſooner ſaw what they liked not, but foorthwith were deſirous of fire from heauen*: or when the cuſtome of euill doth harden our hearts; as it did the hearts of the Iewes, Mat. 13. 14. that in *ſeeing they ſaw, and did not perceiue; and in hearing they heard, and did not vnderſtand*. For howſoeuer ſinne beginneth in the buds of *infirmitie*, and by little and little ſtealeth to the twigs of *negligence*, if once the tyrannie of *cuſtome* ouertake it; it groweth to be the ſtout tree of contempt, which will rather breake then bend to any kind of inſtruction. Neither onely doth that tyrant *Cuſtome, harden the hart like an adamant*, *Zach*. 7. 12, and *ſtiffen the neck with ſinews of yron*, and *make the forehead of braſſe*

to be aſhamed of nothing, *Eſ.*48.4, but robbeth the mind alſo (I know not whether in a more ſecret or iuſt iudgement of God) of the gift of vnderſtanding; and they thinke not amiſſe that thinke this *cuſtome* of euill to be *that hot yron which ſeareth the conſcience*, 1.*Tim.* 4.2, that it can haue no ſence of good and euill. And in this caſe when *cuſtome* hath blinded the eye of reaſon, and ſeared the conſcience of good and euill; what can be truly good? what can bee truly euill vnto vs? nay, how can it be, but that there grow a manifeſt confuſion both of good and euill; when the *generalitie* of ſinne may excuſe it, and the *cuſtome* of ſinne defend it, and the *authoritie* of ſinners giue authoritie vnto it? And yet who is he that doth not thinke euerie thing *ſafely done that is done commonly*, and *lawfully done that is done by preſcription*, and *iuſtly done, that is done by example*. For wherein doe the wicked imagine themſelues to haue ſo ſafe a protection,

ction, as when they doe as the moſt do: when the generalitie of ſwearing hath made it nothing to take the name of the Lord in vaine; and the common faſhion of courting, nothing to lay ſiege to any womans chaſtitie; when company will excuſe all the faults of good fellowſhip; and the multitude of fantaſticall, make good the pride of all faſhions: and though *we may not follow a multitude to doe euill, Exod.* 23. 2, yet we flatter our ſelues, that the ſinne is the leſſe, the more cõmit it. But that which generalitie will but excuſe, that will cuſtome defend, and thinke that time hath gotten a right to do it. The world is hardly weaned from old euils, and many in moſt things account it a ſafe plea, They were not the firſt that did ſo. This cuſtome, hath made nothing ſacriledge in the ſpoile of one Church, nothing ſymonie in the ſale of Church liuings; this cuſtome, maketh euery thing lawfull that hath but one preſident; and the moſt to pre-

ſume

ſume, that whatſoeuer hath been done; may be done, though it be worſe done than euer it hath beene. But then doth ſinne moſt lift vp her head, when ſhee hath authority to giue her countenance; when ſhe is armed with power to break lawes, and ſo guarded with *Scandalum magnatum*, that fame it ſelfe ſhall not dare to whiſper a truth againſt it; when mightie men will preſume to doe thoſe things by their places which for their places they ſhould leſſe doe then others; and in defence of their actions haue as good counſaile about them as that of the Nobles of Perſia to *Cambiſes*; that *though there were no direct law whereby he might marrie his owne ſiſter, yet there was law inough whereby hee might doe what he liſted.* Which is the trueſt ſigne of a declining ſtate, when ſuch as excell in place doe not excell in vertue, but by the nobilitie of their birth, and the authoritie of their places make good their vices, whē their liues are drawne into ex- *Herodotus.*

amples, and their examples into rules, and whole ſtates corrupted by them; when vertue hath no grace to ſpring vnder them, and *he that refraineth from euill maketh himſelfe but a pray*, Eſ.59. 15 : When flatterie will iuſtifie them in the worſt of their wayes, and verifie that of them which Seneca ſomtime partially ſpake of his friend *Cato, obiecit aliquis ebrietatem Catoni? citius efficiet crimen honeſtum quam turpem Catonem:* obiect whoſoeuer will whatſoeuer hee will againſt authoritie, he ſhall ſooner get authority to the thing obiected then diſgrace authoritie. How much the greater burthen, is layd vpon the ſhoulders of all in authoritie ; that ſince their places doe in a maner make good whatſoeuer they are, they bee no other then becomes their places ; that ſince their liues are drawne into examples, & their examples into rules, they be examples of nothing but good : and aboue all, that they neither flatter nor ſuffer themſelues

ſelues to be flattered in their euill waies, leaſt they bee caried away with that tyrannie of opinion to thinke their will reaſon, and their pleaſure right. For if once ouerweening opinion poſſeſſe either publique or priuat perſons, it leaueth no eare for any perſuaſion, it forceth not onely rules to her purpoſe, but reaſon to her ſeruice, and euer endeth in that concluſion, *non perſuadebis etiamſi perſuaſeris*, ſhe will not bee perſuaded though ſhee bee perſuaded. Which is that fatall miſerie of theſe latter times, in the which the plentie not of ſound but ſuperficiall knowledge, hath made nothing good but in ſhew, nothing true but in opinion; when for iuſtice betweene kingdome and kingdome, *the better ſword hath eaten vp the law of nations*; and for iuſtice betweene people of the ſame gouernment, *lawes are loſt in the caſes of the law*: and for the preſeruer of all both truth and iuſtice, *religion it ſelfe is in a manner loſt in the que-*

ſtions of religion. For who can denie that to bee true of our times which *Hillarie* wrate of his, *tot nunc fides exiſtere quot voluntates, & tot doctrinas quot mores; dum aut ita ſcribuntur vt volumus, aut ita vt volumus intelliguntur*, that there are ſo many religions as opinions, ſo many doctrines as manners of men, when either we write them as we liſt, or as we liſt we vnderſtand them: not that we haue not one and the ſame, a certaine rule, the word written, which rightly vnderſtood will euer hold vs in the vnity of faith; but becauſe in the wantonneſſe of this diſputing age, we rather looke into it with the eye of curioſitie, then harken vnto it with the eare of obedience, and rather bring ſharpe wits, then good minds to the vnderſtanding of the ſcripture; and to haue religion rather flying amongſt vs in the aire of opinions, then ſetled in our hearts, with any truth of perſuaſion. And hereof it is that the Church of Chriſt which ſhould bee *the*

pillar of truth, and the ſchoole of good- 1.Tim.3.15
neſſe, is made a ſea of contention, while men that ſhould fetch their opinions from the word, doe come with preiudicate opinions vnto the word, and flatter themſelues it euer ſoundeth as they thinke; who if they would once bee Rom.12.3.
wiſe vnto ſobrietie, and acknowledging the true grounds, agree in the right iſſues; the concluſions of peace would neceſſarily follow. But fleſh and blood which is blind in the beſt things, can yet foreſee thus much, that the libertie of looſeneſſe muſt bee taken away if the queſtions of religion were once ended: and that there could bee no pretence to make their euill, good, if there were no exception againſt the rule of goodnes: and therefore as ages haue encreaſed in euill, ſo haue they multiplied their euill opinions of the *truth*: and if there were nothing elſe, it were inough to prooue this to be the worſt of ages, becauſe it hath brought forth the worſt of

opinions, if it may be called an opinion, and not rather a desperat madnesse that presumeth to call the grounds of all truth in question. For howsoeuer many heresies haue bene the patrones of many sinnes, as the Anabaptists of disobedience to lawfull magistrates; Ochinus and his followers of the pluralitie, the Nicholaitans of the communitie of wiues; yet was there neuer any that made all euill, good, but that of *Atheisme*: in the which, as in the bottomlesse pit of all euill, all both errors & heresies doe loose themselues. And to that depth of impiety, what can be euill when nothing is good? what can be a sinne when nothing is a law? what can hee beleeue to whom the storie of the creation is a fable, and the misterie of the incarnation a matter incredible, and all religion a meere pollicie? what can he either hope or feare, who acknowledgeth no resurrection, no iudgement, no heauen, no hell, no God at all? An illusion stronger

then

then any reaſon would imagine poſsible in any reaſonable creature, if the liues of many did not ſpeake their hearts, and the *heart of impietie* open in ſome *the mouth of impudencie.* Yet will I neuer beleeue but that at ſometime or other their owne hearts doe tell them otherwiſe, how that ſoule of theirs which cannot like the life of brute beaſts be ſatisfied with any earthly thing, muſt needs haue an end beyond whatſoeuer this life can yeeld vnto it; and that whenſoeuer in their deſperate humours they open their mouthes againſt God or againſt heauen, whenſoeuer they borrow ſhadow of reaſon from vaine philoſophie or prophane gentilitie againſt the creation of the world, againſt the incarnation of Chriſt, they rather vtter *what they wiſh*, then *what they are indeed perſuaded*; as wiſhing that there were no God, no heauen, no hell, no reſurrection, no iudgement: that ſo they might the more freely ſinne, and neuer bee in

danger to account for it. Wherefore it is not the too much learning, as ſome doe fondly imagine, but the too much licentiouſneſſe of this age, that breedeth either hereſie or Atheiſme; when wee maintaine our opinions but to iuſtifie our affections, and could be content (many of vs) not only that there were no God, but alſo no true rules of good, ſo that we might make our ſinnes good. Which is the ſimpleſt ſophiſtrie that euer was deuiſed, to erre that wee may erre; and to be glad to be deceiued with an *euill opinion of good*, that we may deceiue our ſelues *with a good opinion of euill*. But whatſoeuer we ſtriue by cunning to make them, *good* will bee *good*, and *euill* will be *euill*: and though *mala ſunt vicina bonis*, ſome euils haue affinitie with ſome goods, yet haue they a contrarietie in their neereſt affinitie: and that righteous iudge of good and euill, who cannot endure *to haue euill done that good may come thereby*, will leſſe endure

Rom. 3. 8.

dure the confounding of good and euill, in as much as he hath denounced a woe againſt it. And this woe as it requireth truth in our iudgement of things, ſo doth it require truth alſo in our cenſure of perſons; that neither by malice wee make good men euill, neither yet by flatterie euill men good: eſpecially if we haue the honour to be the eares of princes, and the credit of other men depend vpon the truth of our report. For beſide the ſinne, it is an iniurie both *to the prince* and *to the ſtate*, that either any worth ſhould bee diſgraced by malice, or any vnworthineſſe ſmoothed vp with flatterie: *to the prince*, becauſe Maieſtie is thereby impriſoned within the blind eyes and the partiall eares of other mens affections, and ſo made ſubiect to that miſerie which *Seneca* obſerued, *vt omnia poſſidentibus deſit qui verum dicat*, that they which abound in other things are fartheſt off from knowing the truth: *to the ſtate*, that the rewards of vertue are

not

not open to deſart, but ſhut vp within the narrow bounds of their fauour, who either cannot iudge, or will reſpect but (as they call them) their owne creatures. Which is the chiefe root of diſcontentment, when euery man will thinke himſelfe to haue a part in the diſgrace of the moſt worthie, and ſuiters themſelues will take it for no diſgrace to ſee more worthie preferred before them. Howbeit in this caſe as in the other, the libertie of our times, hath brought all but to *opinion*, and made it nothing *to be*, vnleſſe we *be thought*: in ſo much as ſimple vertue, that is, vertue without mony or friends, doth endure a kind of *Oſtraciſme*, and either muſt liue to opinion, or bee content to liue in diſgrace. Yet when all is done, *truth* muſt be the credit both of perſons and things, and in the end will haue *grace* both with God and man: and though the *Sophiſtrie* of *opinion* carie all for a time; yet doth it cary but to that woe, the miſerie where-

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of will at length bring all backe to that it was; reſtore *good* to the *opinion of good*, and *true vertue* to the *honour of true vertue*. But God is more merciſull then to puniſh our confuſion of *good* and *euill*, with the vtter confuſion of our eſtate, and therefore before he ſend the *woe* of our deſtruction, hee denounceth *woe* to our correction; and though hee may hitherto ſay of vs as he doth of his owne people, Amos 4, *I haue giuen you cleanneſſe of teeth and ſcarcenes of bread; yet haue not you returned vnto me: I haue ſmitten you with blaſting and mildew, your gardens and your fruits did the palmer worme deuoure, yet haue you not returned vnto me: peſtilence haue I ſent amongſt you after the manner of Ægypt, yet haue you not returned vnto mee*; I haue brought the enemie to your gates, *yet haue you not returned vnto me*; nay *I haue pluckt you as a firebrand out of the burning, yet haue you not returned vnto me*: yet doth he not giue ouer to waite with

with a patience beyond all patience, that at the leaſt wee ſhould at the laſt returne vnto him and make our benefit of the ſound of that *woe* which he denounceth againſt the extremitie of whatſoeuer *woe* doth hang ouer vs; that being guided by his ſpirit, according to the rules of his word, we may make a true difference of *good* and *euill*, to the intire following of the one, and the perfect hatred of the other. Which the good God of all power graunt vs in the wiſedome of his ſonne, by the quickning of his ſpirit: to whom be all honour and glorie now and for euer.

A SERMON of an heauenly conuerſation.

Phil. 3. v. 20, 21.

Our conuerſation is in heauen, from whence we looke for the Sauiour, euen the Lord Ieſus Chriſt.

Who ſhall change our vile bodie, that it may be faſhioned like vnto his glorious bodie according to the working, whereby he is able to ſubdue all things vnto himſelfe.

Here is no one thing that hath a beginning, but it is referred vnto an end: and *the end*, as the wiſe man noteth, *is the ſame with the beginning.*

ginning. The Sunne riſeth in the Eaſt, and
Eccleſ.1.5.7. draweth to the place where he roſe: riuers come from the ſea, and haue their recourſe into the ſea againe, and generally, all the creatures of the earth haue their mothers wombe for their tombe; they are buried where they were bred; bred in the wombe of the earth, and in the bowels of the earth buried. As for man, though he dwell about the globe of the earth, and run a race of the like corruption, within the circle of the nethermoſt hea-
Coloſſ.3.10. uen; yet ſeeing hee was *created to the image of him* that hath his ſeat aboue the higheſt heauens; as he hath another beginning, ſo hath he another end alſo then the common ſort of creatures; but yet an end, which is the ſame with his beginning, to wit, that hee direct the whole courſe of his life to him, *in whom*
Act.17.28. *he mooueth, and from whom he hath his being.* Which as it is the perfection of a Chriſtian man, to turne from himſelfe and to returne to him, from whom hee

hath

hath, whatſoeuer he is; ſo doth it require that while we dwell on earth, we haue *our conuerſation in heauen*, and the life of this *conuerſation* is *hope*, by the which *we looke for a Sauiour, euen the Lord Ieſus Chriſt*; and the ground of this *hope* is *faith*, by the which wee are aſſured, that *he ſhall change our vile bodies, and make them like to his glorious bodie*; and the *reaſon* of this *faith* is his *power, by the which he is able to ſubdue all things vnto himſelfe*: ſo that, if wee acknowledge (that which we muſt of neceſsitie confeſſe) the *power* of him, *who is able to ſubdue all things vnto himſelfe*, we cannot but beleeue the reſurrection of the *bodie*; if we beleeue the reſurrection of the *bodie*, wee cannot but *looke for the comming of our Sauiour Chriſt*; if *we looke for the comming of our Sauiour Chriſt*, we cannot but haue *our conuerſation in heauen.*

And firſt, that we are to looke higher than the earth, and to ſet our hearts with

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Coloſ.3.1. our eyes, vpon *the things that are aboue*; the very frame of our bodies, made to that purpoſe may ſufficiently teach vs; which by a ſpeciall priuiledge is ſo ordered, that when other creatures haue their lookes turned downeward, as it were groueling in the earth, we ſhould haue our countenances erected vpward into heauen; not ſo much to gaſe vpon the beautie of the heauens and goodly order of the ſtarres, as in them to glorifie the Creator both of heauen and earth. Which they that ſaw nothing, but by the light of nature, did in ſome ſort point at; when finding (that which could not be hidden) this excellent frame of mans body, to be furniſhed with a mind which was rather in than of the bodie; they gathered, though in the clouds of their owne conceits, that it was an heauenly ſubſtance; and thereby inferred, that the perfection thereof was the contemplation of that diuine nature, which ſome of them did conceiue to be the Creator,

others

others imagined to bee but the gouernour of the celeſtiall bodies. But wee, who by a better light, haue more truly learned, how wee were created of nothing *to the image of God*, and by the fall of our father *Adam* being made worſe then nothing; how we were *in Chriſt redeemed*; haue cauſe, both with the wings of *nature*, and *grace*, to mount vpward; as owing vnto God our ſelues by *nature*, and more then our ſelues by *grace*. For in that he created vs, he gaue vs our ſelues; but in that he redeemed vs, he gaue himſelfe for vs: ſo that how much he is better then wee, ſo much more then our ſelues doe wee owe vnto him. Howbeit, ſo rotten is our nature in the root, *and thereby ſo dull*, to *conceiue the things that are of God*, that when we ſhould be lifted vp to heauen, with the wings of grace, we are as it were nailed to the earth, with that leaden lumpe of the old man; which by the *Apoſtle* is obſerued to bee ſo rebellious againſt the

Gen. 1. 26.

1. Pet. 1. 18.

1. Cor. 2. 14.

ſpirit of God; as that he is ſaid *to vſe the ſame power* in raiſing vs from ſinne *with the which hee wrought in Chriſt when hee raiſed him from the dead.* In which reſpect, hee thought it not inough to lay the burthen of our ſinnes vpon his ſonne *Chriſt*, that *in his death they might bee buried*; but withall *he begat vs with the word of truth*, that wee might be borne againe vnto newneſſe of life; *and ſent his ſpirit into our hearts*, to quicken our ſoules; which though they be the life of the bodie, are yet as dead without the ſpirit of God, as the bodie it ſelfe is without a ſoule. And therefore in vaine doe we ſeeke to be lightned with the word of truth, vnleſſe wee bee alſo quickned with it, which is both *light* and *life*, and hath the power not to inſtruct vs onely, but to conuert vs alſo, and to kindle in our hearts new motions of a better life, by the which wee may liue vnto him, to whom we are *borne, not of blood, nor of the will of the fleſh, nor of the will of man,*

Ephe. 1.20.

Rom 6.4.

Iames 1.18.

Gal 4.6.

but

but of God, *Io.*1.13 : the comming of whose Gospel into the world is called, Mat.19.28.the *regeneration*, because the world is as it were new made by it: and the effects of this regeneration are to *turne the flesh* as it were *into spirit*, *Io.*3.6, to mortifie the deeds of the body, that we may *sauour the things of the spirit*, Rom 8.5; *to crucifie the world vnto vs, and vs vnto the world*, *Gal.*6.14; yea to make vs *partakers of the diuine nature, by flying the corruption, which is in the world through lust*, 2.*Pet.*1.4; for therefore did he who had his seat aboue the *heauens of heauens* vouchsafe to come dwell vpon *his foot stoole the earth*, that he might draw vs after him into heauen: therefore did he that was *equall to the father*, humble himselfe to be *a seruant*; that hee might purchase vnto vs *the right of sonnes*: therefore, as *Cyprian* noteth, *did he that was God, not refuse to become that which we are, that we might be that which he is*. The generalitie of which point,

Psal.148.4. Es.66.1. Phil.2.7. Gal.4.5.

though it be ynough to ad wings to the mind that is moſt dull; yet if we farther vnfold the particularities, they cānot but put life into the deadeſt heart, to thinke, that he, to whom al things were ſubiect,

2.Cor.8.9. ſhold be born *poore, that he might enrich*
Iohn.6.35. *vs*; that he who was *the bread of life,*
Luke 4.2. ſhould *ſuffer hunger*, that he might feed
Iohn.4.7. vs; that he who was the *fountaine of liuing waters*, ſhould *ſuffer thirſt*, that he might ſatisfie ours; that he who was *the*
Iohn.8.12. *light of the world*, ſhould liue obſcurely, that he might lightē vs; that he who was
1.Cor.1.24. *the power of God*, ſhold *be tempted*, that he
Matt.4.1. Iohn.1.4. might ſtrēgthen vs; that he who was *the life of the world*, ſhould die, that he might quicken vs, and in his innocencie ſuſtaine
Gal.3.13. *the curſe of the law*, that he might crown vs. Wherein as we cannot but acknowledge the riches of his vnſpeakable loue,
Ephe.1.4. who *loued vs before we were*, & followed
Rom.5.10. vs with his loue *whē we were his enemies*: ſo doth he in the abundance of his loue require nothing at our hands but loue a-

gain;

gain; not that he hath any need of our loue, for what (if I may ſo ſpeake) can the *nothing* of our loue ad to the *all things* of his? but becauſe he taketh ſuch pleaſure in our good, as that he accounteth it a benefit to him, when we benefit our ſelues by louing him. Which ſhold the rather induce vs to this dutie, though required of God, yet for our good; in as much as we do but loue our ſelues, when we loue him; who knowing beſt what is beſt for vs, requireth not onely that we loue him for our good, but that we loue him with our *whole heart*, as our onely good. For thogh the loue of God doe in ſome ſort teach vs to deny our ſelues, that is, whatſoeuer we are as of our ſelues: yet are we indeed neuer more our own, then when we are gods; in winning of whō, we gain our ſelues, and whatſoeuer we loſt in our father *Adam*. Howbeit, we cānot be his, vnleſſe we be *wholly*, and *only* his; *wholly*, that wee ſeeke him not with *a heart* and *a heart*, but with all our heart; and *onely*, Luke 10.27.

that wee seeke not other things *before him*, or *with him*; but all things *in him*. Which mooued the Apostle in this chapter to account all things not onely
Phil.3.8. *losse*, but euen *dung*, *that hee might win Christ*; who not onely hath the words of life, but is himselfe the well of life, and fountaine of all goodnesse; that if wee will haue the *spirit*, *to him it was giuen without measure*; if *grace*, *he is full thereof*;
Iohn 3.34. Iohn 1.14. if *light*, *he is the light of the world*; if
Iohn 8.12. Col. 2.3. *wisedome*, *in him are all the treasures of*
1. Iohn 2.1. *wisedome and vnderstanding*; if *helpe*, *he*
Es.9.6. *is our aduocat*; if *peace*, he is *the prince of peace*; if *ioy*, he is the fulnesse of true ioy: in a word, *he is*, and so we ought to take
2.Cor.15.28. him, *all in all* vnto vs: so that, as *Ierome* noteth, whosoeuer will leaue all things for him, shall bee sure in him to find all things. Which as it is ynough to make our soules to loue themselues in him, and thereby to liue, not where they are, but where they loue; so doth it set a price vpon the world and the most pretious

things

things thereof, and either altogether wean vs from them, or at the leaſt make vs no otherwiſe to eſteeme them then as they may ſerue vs to the ſeruice of God. For beſides that they are not to be named, though they were better then they are, in compariſon of thoſe ineſtimable riches which we haue in Chriſt; what reaſon is there, though we had no hope of heauen, why we ſhould ſet our hearts vpon them? when *nobilitie*, the farther it is fet, the neerer it comes to the ſhame of *Adam*; when *beautie* is but the daughter of rottenneſſe, and the ſiſter of wormes; when *honour* is but the ſmoke of vanitie, and the wind of inconſtancie; when the *faireſt buildings* of the world are but heapes of ſtone, and *gold* it ſelfe but the dregs of the earth; when *ſilkes* are the excrements of wormes, and the richeſt in apparrell *not ſo cloathed as the Lillie of the field*; when *crownes* doe but load the head with cares, and kingdoms are but ſeruices vnto their ſeruants; Mat. 6. 29.

when *humane knowledge* is but opinion, and the wisdom of the world meere foolishnesse; when the *present life* is but a dreame, then the which there is nothing more vaine, or as the *Prophet* speaketh,

Psal.102.11. *but a shadow*, then the which there is nothing more like to nothing, or as the Poet *Pindarus* compounded it, the dreame of a shaddow, when the mind is not satisfied with any or all of these, but continually discontented without them, and yet not contented with them. For alas, what contentment can there be in those things? whose goodnesse is but in shew, and their pleasure deceitfull, whose *glorie*

Es.40.6. *is as the flower of the field*, and their continuance but for a moment, which are gotten and kept but with vexation of spirit, and found by him, who beside an extraordinarie gift of wisedome, had experience of them more then any, to be

Eccle.1.2. *but vanitie of vanities, and nothing els but vanitie*. How much the more is the weakenesse of our nature to be lamented

and

and the corruption of our iudgements to be condemned, by the which we preferre the ſhadow of that which ſeemes, before the truth of that which is; and for a momentarie taſt of earthly vanities, depart from the hope of euerlaſting ioies, as being the naturall ſonnes of *Adam*, who loſt *Paradice for the forbidden fruit*; and the brethren of *Eſau*, who *ſold his birthright for a portion of meat*: whereas we cannot but know that which we daily heare and ſeeme to beleeue, that there is no *nobility* to a new birth in Chriſt, no beauty to the beautie of the daughter of *Sion*, whoſe beautie is *all within*; no *honour* to the ſeruice of God, no *glorie* to the croſſe of Chriſt, no *riches* to *godlineſſe*, no *treaſure* to that which is laid vp in heauen, no *cloathing* to the righteouſneſſe of Chriſt, no *building* to that *which is not made with hands*, no *crowne* to that of immortalitie, no *kingdome* to the conqueſt of our ſelues, no *learning* to the knowledge of Chriſt, no *wiſdome* to that

Gene. 3.

Heb. 12. 16.

Pſal. 49. 13.

1. Tim. 6. 6.

2. Cor. 5. 1.

of

of the ſpirit, no *ioy* to a good conſcience, and no *life* to a conuerſation in heauen. Whereof though we can haue but a taſt in this life, becauſe *while we are at home in the bodie, we are* as it were *abſent from the Lord*, 2. *Cor.* 5. 6; yet by the earneſt of the ſpirit, which is giuen vnto vs, doth that taſt ſo ſweeten our ſouls, as that earth and earthly things grow loathſome vnto vs. For hereby are wee aſſured, that our mortalitie hereafter ſhall quite be ſwallowed vp of life, becauſe by the grace that is giuen vs, while we are cloathed with this earthly tabernacle, we begin to mortifie the deeds of the bodie; and by that meaſure of the ſpirit which is beſtowed vpon vs, are not only lightened with the knowledge but inflamed alſo with the loue of God, and ſo inflamed, as that in the daily ſacrifice which wee offer vnto him as it were vpon the altar of our hearts, our earthly and fleſhly affections doe conſume away. For we may not thinke, as

too

too many do, that we haue *our conuerſation in heauen*, if we doe but thinke of heauen, and talke of God; and as *Lepidus* is reported, when hee lay in the ſhade vpon the greene graſſe, to ſay, *Vtinam hoc eſſet laborare*, Would this were to labour; ſo when we ſtretch our ſelues vpon our beds of yvorie, and ſoake our hearts in the pleaſures of this life, to ſay, Would this were the way to heauen: but the kingdome of God muſt be begun in vs in this life, if wee will bee partakers of it in the life to come. For *though we walke in the fleſh, yet muſt wee not walke after the fleſh*, 2.*Cor.*10.3; but if we will liue in the ſpirit, we muſt *walke in the ſpirit* alſo. For *what profit is it to* Gal.5.16. *vs, that there bee promiſed an immortall life, when wee doe the workes that bring death? that an eternall paradice ſhould be ſhewed, if we neglect to enter? that there ſhould be appointed vnto vs dwellings of health, if we liue wickedly? that the faces of the godly ſhould ſhine like ſtarres, if our faces*

ces be blacker then darkeneſſe? as it is well ſayd though in the 2. *Eſdr.* 7.55. We *are debters* ſaith the *Apoſtle*, Rom. 8: 12; we haue receiued the earneſt of the ſpirit, which euen in making vs debters, ſetteth vs at libertie; not to liue as wee liſt, but to owe nothing vnto the fleſh, that we ſhould liue after the fleſh: alluding to which words, Saint Auguſtine hath a notable ſaying, *Euery thing is to liue vnto that, by the which it liueth; what is the life of the bodie, but the ſoule? and what is the life of the ſoule, but God? the bodie therfore is to liue vnto the ſoule, and the ſoule vnto God.* Which life and conuerſation, that it might be the more familiar amongſt vs, therefore hath it pleaſed God to erect as it were an *heauen vpon earth*, and to preſerue in the world, though not of the world, a *houſhould of faith*, and *citie of ſaints*, in the which, as in a ſchoole wee might be trained vp to be citiſens of that *Hieruſalem* which is *aboue, and free, and the mother of vs all.*

Serm. 13. de verb. Apoſt.

Gal. 4. 26.

all. Which doth not conſiſt, as ſome haue imagined, in cloiſtring our bodies from the companie of men, and withdrawing our ſelues from the profitable and neceſſarie ſeruices of the church and common wealth; as though our affections did not follow vs euen into corners: for admit that if the vow were taken away, there might be ſome vſe for ſome perſons of that life; yet is it the mind, and not the place, that maketh the heauenly conuerſation: as we may ſee by *Lucifer*, that fell from heauen, and *Adam* in paradice; when *Lot* pleaſed God in *Sodome*, and *Ioſeph* in *Ægypt*. And though it might bee ſaid, and ſaid truly, that an euill mind is *neuer leſſe alone then when alone*: yet to take them at the beſt, this muſt needs be granted, that in flying but ſome occaſions of euil, they flie in a manner all occaſions of doing good; which is ſo required in them that are called to be ſaints, as that no man is to liue vnto himſelf, but *euery one to ſeeke*

anothers good, 1. Cor. 10. 24. True it is, that for the loue of Chriſt, we are willed
Luke 18. 22. in the ſcripture *to ſell all that we haue*, yea
Luke 14. 26. *to hate our parents* whom yet wee are
Mat. 5. 29. commanded to honour, *to plucke out our right eyes, and to cut off our right hands*, and whatſoeuer is neerer or deerer vnto vs; but this is done in a reſpect, rather to teach vs, how to vſe the things of this world, then how to refuſe them; that wee ſhould not more loue riches then Chriſt, or more regard our earthly parents then our father which is in heauen; or more eſteeme the life of the bodie then the life to come; both which loue may ſtand together, if one be referred to the ſeruice of the other. To which ſence the *Apoſtle* 1. Cor. 7. 31, doth not will vs not to vſe the world, & the things of the world, but *to vſe them as though we vſed them not*, that is, to haue an other reſpect in the vſe of them, then for themſelues;
Heb. 13. 14. as knowing *that we haue not here an abiding citie*, but wee looke for a better place;

place; and that wee are not lords, but ſtewards of the things which wee poſſeſſe, and therefore to anſwere, not only for abuſing but euen for not vſing them, to the better ſeruice of God. For he that is glorious in his creatures, will be glorified alſo in the vſe of them; and though *he will be worſhipped in ſpirit*, hath yet vouchſafed our *bodies to be the temples of the holy ghoſt*, and therefore dedicated to his ſeruice: ſo that *to haue our conuerſation in heauen*, is not to poſſeſſe nothing, or to go out of the bodie, but euen with our goods, and in our bodies to ſerue him, vpon whom our affections are ſet in heauen. For as the bodie of the Sun, though it keepe his courſe in heauen, doth yet reach vnto the earth with his beames; ſo though with our bodies we walke vpon earth, our affections muſt be caried into heauen, and ſo caried, not that they leaue or carie the bodie with them (as the friers doe fooliſhly faine of their S. *Francis*, that his zeale in prayer did

Iohn. 4. 24.

1. Cor. 6. 19.

did lift his very bodie from the ground) but that they frame it, as farre as the frailtie thereof will beare, to lead a life anſwerable to that aboue. Now the propotion that is required in this life, is reſembled vnto vs in the frame of our hearts; that as our hearts are broad aboue and pointed beneath, ſo we ſhould enlarge and ſpread our affections towards heauen, and draw them to as narrow a point as poſsibly we may, concerning earth and earthly things. For as it is impoſsible with the ſame eye, to looke vp to heauen, and yet to behold the earth; ſo doth it fare with the heart, that it hath no meane, but either it muſt bee wholly caried into heauen, or wholly caried away with the things of the earth: not that the ſpiritually minded man may not enioy the things of the earth, but becauſe it is impoſsible hee ſhould ioy in them: and therefore in the words next before, are they, who are *earthly minded*, that is, not which enioy, but ioy in earthly

ly things, ſaid to be *enemies to the croſſe of Chriſt*, and to make their very *bellie their god*: whereas on the other ſide, they that *ſeeke the things that are aboue*, Col.3.1. are called *citiſens with the ſaints*, and *fellow heires with Chriſt*; not that there are Ephe.2.19. Rom.8.17. any perfect in this life, but becauſe the *Apoſtle* in this chapter graunteth them *a degree of perfection, who follow that they may comprehend, in as much as they are comprehended of Chriſt*. Phil,3.12. And therefore is the myſticall body of *Chriſt*, which hath an head in heauen, and members on earth, not vnfitly obſerued, to make as it were that image, *Dan.*2.32, which had *a head of fine gold, breaſt and arms of ſiluer, bellie and thighs of braſſe, legs of yron, and feet of earth*; for though the head be of finer then the fineſt gold, yet are the members puter or baſer mettall, as they are neerer or farther off from their head. How much the more doth it appertaine to euery true member of this bodie, to

ſtirre vp the grace that is giuen vnto vs, that by the aſsiſtance of his holy ſpirit, which in refining the mettals of our corrupt nature, is of farre more vertue then the philoſophers ſtone, we may be changed as it were from earth to iron, from iron to braſſe, from braſſe to ſiluer, and ſo to gold; that growing from faith to faith, from vertue to vertue, we may at length bee made liuely branches of the true vine, & golden members of a goldē head. To ſumme vp all that hath bin hitherto ſaid, our faces are ſet vpward into heauē; we muſt mount like eagles aboue, not grouell in the earth like blind wants; our mind is of an heauenly ſubſtance, it hath another vſe then the life of hogges, which as *Varro* thinketh was giuen vnto them but *for ſalt to keepe their fleſh from putrifying*: the corruption that we drew from our father *Adam*, is taken away in Chriſt, who was borne a child vnto vs, that we might be new borne vnto him;

our new birth in *Chriſt*, though it haue a remnant of rebellion in the fleſh, is yet aſsiſted with the holy Ghoſt, that in the dulneſſe of our nature, we may be lifted vp with the wings of grace: the loue that drew God down from heauen, requireth but a loue that may cary vs to heauen, & we do but loue our ſelues in louing him: the world & the glory therof are no ſuch things, as that we need to be drawn with them, from that ſpiritual life, which hath more, & more true nobility, beautie, honor, riches, ſouerainty, wiſdom, ioy, pleaſure, and whatſoeuer the heart can wiſh for, then is to be found otherwiſe; it is a debt by the which we owe our ſelues, and more then our ſelues to him, who gaue himſelfe for vs, not that we ſhould liue after the fleſh, but after the ſpirit; the taſt that we haue in this life, by being of the houſhold of faith, is inough to make vs to loath the things of the world, and not to content our ſelues, with thinking

or talking or wiſhing of heauen but euen to ſtriue to be perfect.

All which though they may ſerue as fethers to the wings of our minds to make vs flie the world, and flie vnto God; forſake our ſelues, and *haue our conuerſation in heauen*; yet that which doth chiefly put life into vs, is that which I obſerued to bee the life of this conuerſation, *our hope*, by the which *we looke for our Sauiour, euen the Lord Ieſus Chriſt*. For how can we but bee more then forward in the courſe of godlineſſe, when we know *we doe not runne as for an vncertaintie, nor fight as beating the aire*, 1.*Cor*.9.26. but we *follow hard toward the marke for the price of the high calling of God in Chriſt Ieſus*, as we haue Philip.3. 14, when we know we are *begotten to a liuely hope*, 1.*Pet*.1.3; *to an inheritance immortall and vndefiled, and that fadeth not away, reſerued in heauen for vs*. For albeit to liue godly in this life, bee no

more

more then we are bound to doe,& there is incouragement inough in the conſcience of doing well;yet I know not how it commeth to paſſe, that we praiſe the thing, but ſeeke the reward ; and ſtand more vpon the fruit,then the conſcience of a godly conuerſation : and therefore that all hinderances might with more eaſe be ſhaken off, it pleaſeth God to crowne our duties, and to prouoke vs with the hope of that, to the obtaining wherof we may be more then aſhamed to wax faint. For if *they that prooue maſteries abſtaine from all things*,& that *for a corruptible crown*;if the hope of worldly preferments and gaine can make vs rather flie then run, by ſea and by land, and to ſpare for no coſt, and to giue neither eaſe to our bodies, nor reſt to our minds; can we be leſſe affected to better things? that wee ſhould leſſe abſtaine from matters of leſſe moment,when we haue not a probable but a certaine hope, 1.Cor.9.25.

not of a momentarie but euerlaſting reward, and of that valew, that it cannot be valued : ſhall the vaine hopes of this life, which are but the waking dreames of our idle conceits, carie vs farther with the ſhew of that which is not, then the liuely *hope*, which hath an aſſurance of *a glorious inheritance*? Eph. 1. 18. But this is the fooliſhneſſe of our iudgements, to be led with the deceitfull ballance of the outward appearance, to preferre the fleſh pots of *Ægypt* before the promiſe of *Canaan*; and the land in which we lead a dying life, before the land of the liuing; whereas, if *wee wait vpon the Lord, the ſtrength* of our hope *ſhall bee renewed, we ſhall lift vp our wings as eagles, wee ſhall run and not be wearie, we ſhall walke and not faint*. Eſay 40. 31. For this *hope*, as it giueth vs an edge, that wee ſhould earneſtly affect ſpirituall things; ſo doth it giue vs a back alſo to indure all things, rather then depart from the *hope* wee

haue

haue in *Chriſt*; that we need not to bee afraied of any temptation, as long as we haue *hope the helmet of ſaluation*, 1. *Theſ.* 5.8; neither be mooued with the troubles of this world, as long as we haue ſo *ſure and ſtedfaſt an* anker of the ſoule as *hope*, Heb. 6.19. For what can any loſſe be vnto vs, as long as we looke for a *Sauiour?* not in a generalitie, as vncertaine for whom, but for *the Lord Ieſus Chriſt*, who hauing bought with his blood, the right of our inheritance, will not faile to come & put vs in full poſſeſſion. For how ſhould we doubt, as Saint *Auguſtine* noteth, that he will giue vs his goods, who hath alreadie vndertaken our euils? how may we but bee aſſured that he who hath redeemed vs with the price of heauen, is gone to prepare heauen for vs? And though his comming in the clouds ſhalbe with great power and Maieſtie, in ſo much as *the heauens* 2. Pet. 3.10. *ſhall paſſe away, and the elements melt*

with fire, and the earth be conſumed at his preſence; yet he that commeth as a terrible iudge vpon the world, will come as a ſweet *Sauiour* to them that are crucified vnto the world, vpon the hope of his comming. For *if in this life onely we haue hope of Chriſt, we are of all men moſt miſerable*, 1. Cor. 15. 19: whoſe whole life is a kind of ſuffering, and therefore
Rom. 13. 11. are wee ſaid to be *neerer vnto ſaluation*, as we are neerer vnto the end. As for thoſe, that haue their portion in this life, and ſay of heauen, as *Eſay* ſaid of his
Gen. 25. 32. birthright, *what is this birthright vnto me?* to them is this day ſo terrible, as that they quake at the mention of it: and though they bee *without God in this*
Ephe. 2. 12. *world, without hope* in the world to come; yet can they not be without feare in this world, neither ſhall they bee without plagues in the world to come, *their glory is ſhame, their end damnation*, Phil. 3. 19.

Now that wee who liue by *hope*, might

might not be caried away with the ſway of worldlings, to haue no other conceit of heauen, then is written to haue bene of *Alcinous* orchard, the pleaſantneſſe whereof, was ſo farre beyond other orchards, that none would beleeue it before they ſaw it; therefore is this *hope* of ours grounded vpon *faith*, by the which wee are aſſured, that hee *will change our vile bodies and make them like vnto his glorious bodie.* A point of ſuch neceſsitie to be beleeued, that *if there be no reſurrection of the dead, then Chriſt is not riſen; if Chriſt bee not riſen, then is preaching vaine, & faith alſo in vaine,* 1. Cor. 15.13: for *this is the will of God, not onely that euery one which ſeeth the ſonne and beleeueth in him, ſhould haue life euerlaſting*; but alſo, that *he will raiſe him vp in the laſt day, Iohn* 6.40. And herein appeared the infiniteneſſe of his loue, who louing vs *non ſolum in finem vitæ, ſed in finem etiam amoris*, not onely to the

the end of that life, he led for vs; but to the end of loue it ſelfe, that is, as farre as wee were capable of his loue; thought it not inough to giue vnto our ſoules the riches of his ſpirit, vnleſſe he indued our bodies alſo with the glory of his bodie. For though the vnion betweene him and vs bee ſpirituall, yet doth hee call our *bodies the members of Chriſt*, 1.Cor.6.15: not ſo onely, but alſo *the temples of the holy Ghoſt*, and euen in that reſpect they ſhould not be ſubiect to perpetuali corruption. For if other *creatures which be ſubiect vnto vanitie doe wait* (as it is in the eight to the Romanes) *when the ſonne of God ſhalbe reuealed*, as hoping *to be deliuered from the bondage of corruption into the glorious libertie of the ſonnes of God*; how much more are we to bee perſuaded of our bodies? that ſince they are *members of Chriſt* they ſhall be reſtored vnto their *head*; that ſince in their corruption, they are vouch-

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ſafed to be the *temples of the holy Ghoſt*, they ſhall *put on incorruption*, that as they 1.Cor.15.53.
are graced in this life, ſo they may bee glorified in the life to come? And this in ſome ſort doth ſtand with the iuſtice of God, that ſince *we beare about in our bodies the dying of our Lord Ieſus: the life of Ieſus ſhould alſo bee made manifeſt in our bodies*, 2.Cor.4.10: not that the *afflictions of this life are worthie of the glorie which ſhall be reuealed*, but becauſe he is a plenteous rewarder: and therefore as the ſoule of man had firſt a naturall life, but to liue in the bodie; ſo though for a time, it be ſeparated from the bodie, that the corruption of the bodie may be done away, yet it is not partaker in the ſpirituall life, of the full meaſure of ioy, vntill it be reſtored againe vnto the bodie: whoſe *corruptible* (as 1.Cor.15.53.
the *Apoſtle* ſpeaketh) *muſt put on incorruption, and mortall muſt put on immortalitie*, becauſe it cannot be made partaker

ket of the reward, which is eternall, vnleſſe it ſelfe alſo become eternall. And therefore *is it ſowne in corruption, that it may be raiſed in incorruption; ſowne in diſhonour, that it may be raiſed in glorie;*
1.Cor.15. 41.&c. *ſowne in weakeneſſe, that it may be raiſed in power; ſowne a naturall bodie, that it may be raiſed a ſpirituall bodie*: not that the bodie (as ſome haue thought) ſhall become a ſpirit, but that it ſhall be ſpirituall both in knowledge and affection. The greatneſſe of which glorie, though it be hard for fleſh and blood to conceiue; yet to confirme our weakeneſſe, hath it pleaſed God in ſome meaſure to reueale it; and as, *Numbers* 13, hee gaue vnto ſome of his children a view of the land of promiſe, and a taſt of the fruits, that the reſt might bee encouraged to poſſeſſe it; ſo (in the 17. of *Matthew*) did he transfigure himſelfe to ſome of his diſciples, and in the beautie of his
Mat.17.2. face, *which did ſhine as the Sunne*, giue them

them a view of that glorie which his ſhould haue with him. And if wee did but enter into the conſideration of thoſe things which are common amongſt vs, we would thinke it not ſo vnlikely for *our vile bodies to bee made glorious*, as that fine paper ſhould bee made of foule rags, or pure glaſſe of the aſhes of ferne; eſpecially when we find, *Ezech.* 37, that of a heape of naked and drie, and disjoynted, and dead bones, there were made faire and ſtrong bodies, and life giuen vnto them with a blaſt of wind; when we heare *Iob* wiſh, *That his words were written in a booke, or grauen with an yron penne in lead or in ſtone for euer; how ſure he is that his redeemer liueth; and, that when wormes haue conſumed his bodie, he ſhall ſee God in his fleſh*, yea, *he himſelfe ſhall ſee him, and his eyes behold him.* Iob.19.23. &c.

But what ſhould we doubt of this point? when as Saint *Auſtine* noteth,

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in rebus mirabiliter factis, ratio facti est potentia facientis: the *reason* of this *faith* is his *power*, by the which *hee hath subdued all things vnto himselfe*. For to examine that which he hath promised, by that which he hath done, could he create all things of nothing, and can he not worke his owne will in his owne creatures? could he fetch light out of darkenesse, as it were out of a graue? can he in the wombe of a woman, of a little blood, frame a bodie distinguished with so many and sundrie instruments, as that it may goe for a little world, and within the space of some few dayes adde life vnto it? And can he not restore the bodie that hath been so, to that it was? Can he, as Saint *Austine* argueth, doe so much for vs? and can he not doe as much with vs? Can he quicken vs in the wombe of our mother, and can hee not reuiue vs in the wombe of our mother, the earth? Can

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he with the dew of the morning and euening giue life to the ſeed that is vnder the earth? And ſhall hee not with the ſound of a trumpet and with all his power, giue life vnto vs? Can we of a little ſparkle kindle great flames, and cannot he of our aſhes, though they bee neuer ſo ſmall, raiſe our bodies? Can we fetch fire out of the flint, and cannot hee fetch vs out of the earth, where wee were buried and kept as it were in his hand? Could *Eliah* and *Eliſha* raiſe the *widdow of Zareptha*, and the *Shunanites children*? Could *Peter* raiſe *Tabitha*, and *Paule Eutychus*? and cannot God, their Lord and ours, raiſe both them and vs? Hath not the *Apoſtle* ſet downe the forme of the reſurrection, how it ſhall bee done *in a moment, and in the twinckling of an eye, how the Lord himſelfe ſhall deſcend from heauen with a ſhout, and with the voice of the Archangell, and with the trumpet*

1.King.17.23
2.King.4.32
Act.9.40.
Act.20.10.
1.Cor.15.52
1.Theſ.4.16.

pet of God? how the ſaints *ſhall meet the Lord in the aire, and ſo ſhall euer be with the Lord*? the power of Chriſt is ſo manifeſt in this point, that if there were nothing elſe, as Saint *Auguſtine* noteth, it were inough to proue him to bee a God. And if there bee no exception to be taken againſt his *power*, in that which hee hath ſo faithfully promiſed; how can we but beleeue the *reſurrection*? and beleeuing the reſurrection, *hope for a Sauiour*? and hoping for a Sauiour, *haue our conuerſation in heauen*.

And theſe are the principall points of this ſcripture; which hang as it were the links of a chaine, the one vpon the other, in ſo much as we cannot perfectly learne any one of them, except we learne them all; and we faile in all if we faile but in one of them. For how can we *haue our conuerſation in heauen*, if we doe not looke for the comming of our Sauiour Chriſt? or how can wee

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looke for the comming of our Sauiour Chriſt, except wee beleeue the reſurrection? or how can wee *beleeue the reſurrection*, vnleſſe wee acknowledge that *power by the which hee is able to ſubdue all things vnto himſelfe*? againe how doe we acknowledge God to bee God, without the faith of the reſurrection? or how can wee haue the faith of the reſurrection without the hope of a Sauiour? or how can we haue the hope of a Sauiour without an heauenly conuerſation? In all and euery of which, if we examine our ſelues, and the times in which wee liue; at which end ſo euer we begin, it will bee manifeſt, that neither in our *conuerſation*, wee ſhew foorth the *power* of God; neither yet are ſo perſuaded of the *power* of God, as that it doth reforme our *conuerſation*. For if wee looke, I doe not ſay into the hidden corners of our conſciences, but into thoſe ſhame-

leſſe abuſes, which are openly committed, and in the eye of the world; who can denie but that the looſeneſſe of our *conuerſation*, prooueth vs to bee without *hope*, and our want of *hope* to bee without *faith*, and our want of *faith* to bee without *God in this world?* Againe, doe not many of our beſt wits, ſo tie the power of God vnto ſecond cauſes, as that they grow doubtfull, not onely of the *reſurrection of the bodie*, but of *the immortalitie of the ſoule?* and thereby are not onely without *the hope of heauen*, but euen without *the feare of hell*; and thereby haue their *conuerſation* not onely as though their minds were made of earth, but as though their ſoules were made of fleſh? what then remaineth, but that wee caſt the reaſon of our faith vpon that *power* of Chriſt whereby *hee hath ſubdued all things vnto himſelfe, and in a full* aſſurance, that hee will *change our vile bodies*

bodies that they may be faſhioned like vnto his glorious bodie; bee quickened with a liuely *hope of the Sauiour, euen the Lord Ieſus Chriſt*, and ſo wait and looke for the comming of our Sauiour to iudgement, as that in the meane time wee *haue our conuerſation in heauen*: which the God of glory graunt vs in the grace of his onely ſonne and our onely Sauiour, to whom be all honour and glory now and for euermore, Amen.

FINIS